

April 3
1930

APRIL 6

1930

CENTENNIAL

OF

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.



THE HOUSE OF THE LORD.

CONTENTS.

	PAGE
Hear Ye!	209
Joseph Smith, the Prophet	210
Heber J. Grant, the Living Prophet	211
The Romance of Church History	212
Ten Leavening Doctrines	215
A Self-Governing Church	225
We Praise Thee! (Poem)	228
A Century of Priesthood	229
Helps in Government	237
A Religion for Daily Life	240
The Glory of God is Intelligence	244
“Go Ye into all the World”	247
Branch Teaching	252
Church Publications	255
The Organization of the Church	259
The Status of Woman	263
A Parallel (Poem)	271
The Bee-Hive Girl	272
How the World Views Us	275
The Temples of God	278
Editorials—	
Greeting	280
The Century Passes	280
The Mothers of Men	282
Message from First Presidency	283
Religion and Health	283
The Books of Doctrine	285
The Boy Scout	286
A Primary in Every Branch	287
Some Fruits of “Mormonism”	288
Officers of the European Missions	288

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

“And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.” DANIEL 2: 44.

No. 14, Vol. 92

Thursday, April 3, 1930

Price Sixpence

HEAR YE!

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS was organized on April 6th, 1830—one hundred years ago—in obedience to divine commandment.

It is the Church of Christ, restored after centuries of apostasy, in fulfillment of the Lord's plan for human salvation.

The doctrine of the Church is the Gospel as taught, in its fullness, by the Lord Jesus Christ, with nothing added, nothing taken away; its organization is patterned after the primitive Church; its ordinances, those divinely required to enter the Kingdom of God; its authority, that of the everlasting, holy Priesthood.

The purpose of the Church is to bring the light of truth to humanity; its message, one of love and good will among all mankind; its promise, the life-giving gifts of the Gospel; its eager striving, to help all who are in distress of body or soul.

Gratitude beyond expression, for unnumbered blessings and privileges, fills the Church, now grown to a multitude, at the close of the first century after the Restoration; with a warm, earnest desire that all men might share in its unbounded blessings, might tread the pleasant path that leads to earthly happiness and eternal salvation.

Those who seek truth shall find it; if they seek aright. The words of the Apostle James are yet the best guide to a knowledge of heavenly things. Let all men try it.

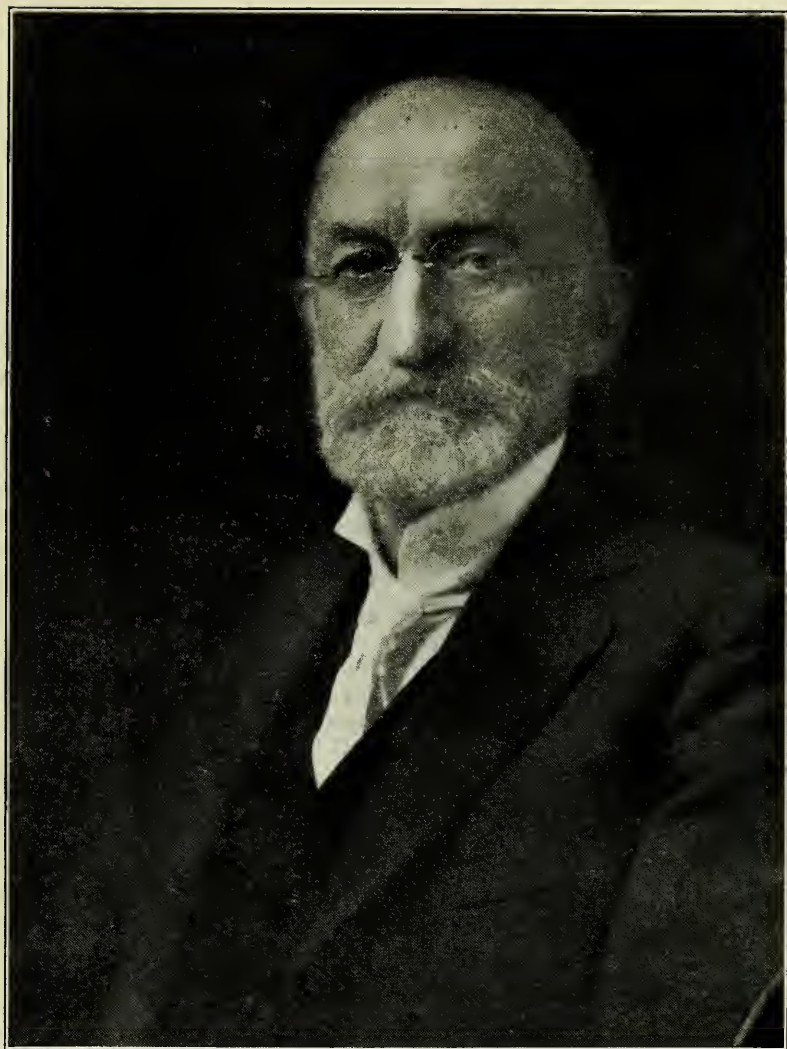
“If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.”



JOSEPH SMITH, THE PROPHET

First President of the Church of Jesus Christ of Latter-day Saints

Born December 23rd, 1805; received his first heavenly vision, 1820; obtained the Book of Mormon plates, 1827; translated the Book of Mormon, and, with Oliver Cowdery, received the Aaronic and Melchizedek Priesthoods from heavenly beings, 1829; organized the Church and was appointed its first Elder, April 6th, 1830; under divine inspiration, amidst bitter persecution, taught and directed the Church; led the rapidly increasing people into Ohio, Missouri and Illinois; founded cities, built temples and established many institutions for human welfare; was greatly beloved by his people as friend, prophet and revelator; was brutally assassinated June 27th, 1844.



HEBER J. GRANT

Seventh and Present President of the Church of Jesus Christ of
Latter-day Saints

Born November 22nd, 1856; President, Tooele Stake, 1880; called to the Council of Twelve Apostles, 1882; President, Council of Twelve Apostles, 1916; sustained President of Church, November 23rd, 1918; has held numerous positions of importance; has laboured incessantly for half a century in behalf of the Church; a fearless, intelligent defender of the Gospel of Jesus Christ; an effective temporal and spiritual leader; builder of institutions to promote human welfare; manly, honest, sincere, true in friendship, kind to all in distress and beloved by his people; the Church has prospered greatly under his administration.

He stands as the mouthpiece of the Lord to this generation.

THE ROMANCE OF CHURCH HISTORY

A. WILLIAM LUND

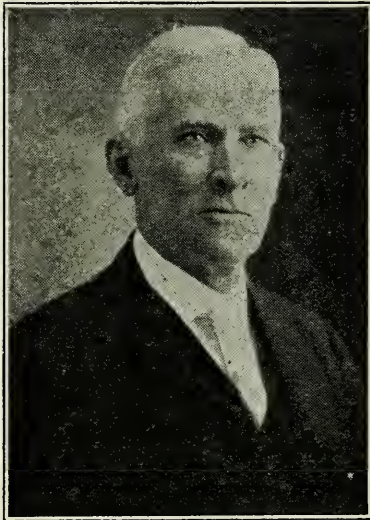
ASSISTANT CHURCH HISTORIAN; PRESIDENT, BRITISH MISSION

THE migration and colonization of the "Mormon" people could form the basis of many stories of romance and adventure. No more tender love story could be written than that of the "Mormon" Pioneer who, after courting and winning his bride, would make her a comfortable home only to be driven again and again to some different place. During these drivings, this Pioneer would

see at every opportunity that his wife would ride in the wagon while he trudged along by the side, driving the teams. Often times he would take to her the last bowl of broth, made from boiling the hides of animals, and go without that she might not suffer. During such times of trial, these brides often walked and drove the teams and cared for their husbands who were tired and sometime sick.

What could be a greater adventure than going into an unknown country to build up homes, through lands inhabited by Indians who cared nothing for human life and who thought it great sport to rob these wagon trains of their stock and even women and their children?

During the one hundred years of existence of the Church of Jesus Christ of Latter-day Saints, its members have passed many times through such experiences. Shortly after its birth, the



PRESIDENT ANTHONY W. IVINS

First Counselor in the First Presidency since May 28th, 1925.

Born Sept. 16th, 1852; ordained an Apostle October 6th, 1907. Second Counselor in the First Presidency, March 10th, 1921.

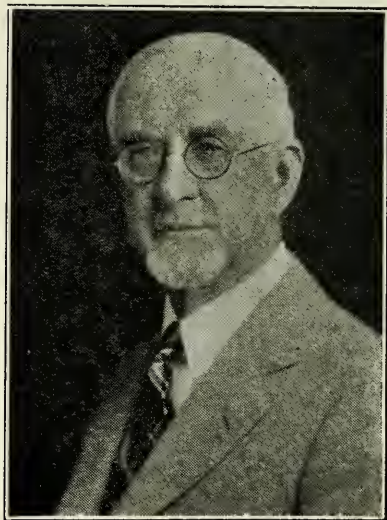
Church was driven from New York westward to Kirtland, Ohio, where, in 1831, it built up a strong and flourishing settlement. Here the Saints built a Temple to God, established schools and printing offices, and opened mercantile establishments. Everything looked prosperous and happy.

At this same time, 1831, the Saints made homes, also, in Jackson County, Missonri. Here they laid out a beautiful city—Independence—dedicated a site for a temple, established stores and built fine homes.

Only a few years passed when again the anger of the mob was kindled against them, and the Saints were driven from their homes; their farms were taken and their hay and grain destroyed. Into Davies and Caldwell Counties they were forced, where once more these persecuted Saints built their homes and planted their crops. In Kirtland, too, the spirit of mobocracy arose, and in 1837, the Saints there joined with their brethren and sisters in Missouri. Peace did not last long, for the mobs, fired with hatred toward an innocent people, drove them from their homes. The Saints defended themselves, fought for their wives and children, many of whom were ravished by the mob. It was all of no avail, and once again they were forced to find shelter in another state, Illinois. Here they built up the City of Nauvoo.

THE WESTWARD MARCH

The City of Nauvoo is situated on a bluff rising from the Mississippi River. It was marshy and unhealthy, but through proper sanitation was made a delightful and healthful spot. Here the Saints built their homes, schools, a university, carriage factories, blacksmith shops, business shops, newspaper and printing offices, etc. Here, too, they erected their churches, and once more built a Temple to God. This Temple was the finest building in Western America, costing £200,000. It seemed that here, at last, a haven of rest and peace had been found, but soon the clouds of persecution broke upon this peaceful city where Saints of God were dwelling. The mob showed no mercy. They harrassed these people on every side; appeals to the Governor of the State were in vain. Added to these trials came the news of the martyrdom of the Prophet of God, Joseph Smith, and his faithful brother Hyrum. The mob thought the Saints would now run to and fro as sheep without a shepherd. But they failed to understand that man is not at the helm of this Church, for it is the Church of God. In this hour of darkest trial, these Saints rallied to the call of their new leader, Brigham Young, and once more faced the unknown. Again they took their march westward. Their city was taken



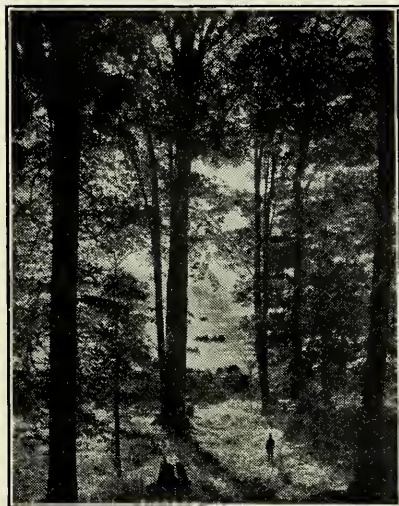
PRESIDENT CHARLES W. NIBLEY
 Second Counselor in the First
 Presidency since May 28th, 1925.
 Born February 5th, 1849.
 Presiding Bishop, Dec. 11th, 1907.

from them; their sacred Temple desecrated and burned, the old, the infirm, the sick, the women and children were all driven from their homes. Across the Mississippi they walked on the ice and pitched their tents. The weather was bitter cold. Their food was gone. Did their God forget them? Never! He sent quail into their camp, even as He had sent quail to ancient Israel, and their hunger was appeased. What a sight to contemplate—a multitude of hungry men, women and children kneeling before their God and thanking Him before they ate!

As these Pioneers were fleeing westward they were accused of running away from the United States and going to part of the land belonging to another country. This accusation was best answered in the sending of five hundred volunteers into the United States Army to help in its fight against Mexico.

SETTLEMENT IN UTAH

After many untold hardships, these Pioneers, ever following their inspired leader over rivers, plains and mountains, were led to the beautiful valley of the Great Salt Lake. Here, as their leader had foretold, these exiles found peace and contentment.



THE SACRED GROVE

(Near Palmyra, New York State)

In which, in the spring of 1820, the Father and the Son appeared to the boy Joseph Smith and gave him instructions. ("The First Vision.")

Here, on the first Sunday, a meeting was held and the Lord thanked for His tender care. Here, too, the flag of the United States of America was flung to the breeze over land belonging to another nation. In this valley are found many splendid homes, churches, schools, factories, farms, mercantile establishments, printing offices and newspapers; and once more arose a Temple built to their God. Here all denominations meet with tolerance. To this place came the thousands who, driven from their homes, found shelter and love awaiting them.

These Pioneers were not satisfied to remain only at this place,

but answering the call of their leader, they pushed out to the East, to the West, to the North and to the South, building homes, schools, churches and Temples. They dug canals and brought water upon the parched ground, plowed and harrowed it and made this desert land blossom as the rose. Over the boundaries

of the State of Utah they moved, building as they went. Into California came these Pioneers, settling and making homes; into Nevada, Arizona, Colorado and Idaho they went, ever building up settlements, introducing thrift and morality. They went into other states, over the border lines of the United States and built settlements in Mexico and in Canada. In all these places men and women have gone through great hardships and trials, but before them is the goal of Eternal Life. Their faith has guided them on and on for they knew, even though death overtake them, that salvation is assured through obedience to God's commandments.

At the present day the sons and daughters of the Pioneers, as well as visitors, see the wonderful transformation that the desert has undergone, which transformation stands as an undying monument to these Pioneers who builded as they were guided by their Father.

Surely the words of the Prophet Micah have been fulfilled wherein he said: "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem." (Micah 4: 1-2.)

TEN LEAVENING DOCTRINES

CHANGES, immense and mainly progressive, in thought, belief and manner of life, tell the story of the last century. Religion has shared in the changing movement. Some churches have frankly abandoned their older beliefs; others look with new eyes upon their inherited body of doctrine and many new churches have arisen in response to the cry for new light. Religious conceptions have been squaring more and more with man's common sense and advancing knowledge. The search continues for a reasonable, understandable religion—one that satisfies.

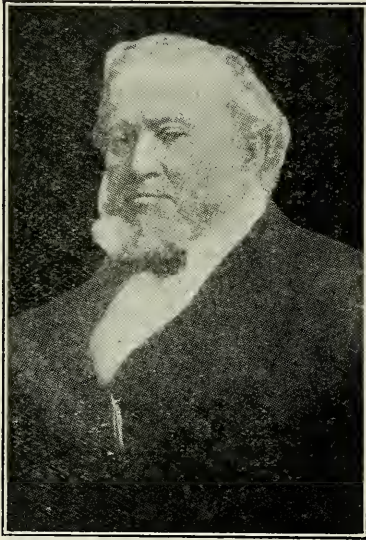
Candid students discover, though they may not so admit, that the general trend, the consensus, of religious opinion, is towards the system of faith set forth a century ago by the Prophet Joseph Smith, which forms the doctrinal framework of the Church of Jesus Christ of Latter-day Saints. The truths, given the world ten decades ago, have leavened the religious thinking of the whole world. That is a powerful evidence of the essential truth of "Mormonism."

A GOD WHO SPEAKS

"I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling

me by name, and said, pointing to the other—*This is my Beloved Son. Hear Him!* ’

One hundred years ago, it was almost invariably taught that the Lord would not again reveal Himself to man; the canon of scripture was completely full; there was nothing more to tell mankind. In the face of this belief, the fourteen year old Joseph



BRIGHAM YOUNG

Second President of the Church from December 27th, 1847, until his death on August 29th, 1877. Born June 1st, 1801. Ordained an Apostle on Feb. 14th, 1835.

The first vision of Joseph Smith does not seem so unnatural now as a hundred years ago.

Smith declared that he had seen God and heard His voice, that continuous divine revelation is a part of true religion, and that the prevalent conception of God, a meaningless essence, one in three and three in one, everywhere present yet completely filling every human heart, was wrong, for the Father and the Son, had appeared to him as personages like unto man, but exceedingly more glorions. The storm that followed such declarations has now subsided. Thinking men have been driven to a choice between two conceptions of the Lord: Either a personal Being, of warm, loving kinship with man, or an unnamed power behind all universal operations, a force of forces, impersonal and cold. All agree that whatever God is, He must speak to or guide man in this eternally changing and developing world.

MAN'S PREEXISTENCE

“Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones.”

The doctrine that man had lived with the Lord in the spirit world before coming on earth was another shock to the people, who, a century ago, clung to the man-made teaching that man's birth into this world was his origin. Yet it seemed a happy doctrine, for it implied that man is a spiritual child of God, whose glorions days in the first, or spiritual estate, were as a preparation for the earth career. It established a real relationship between man and his Maker, that of literal Father and child. To-day, when the permanence of the essence of the universe is the safe

basis of thinking, it seems rational, necessary, that man, the crowning and dominating figure of creation, is eternal also, everlasting from the beginning as into the endless future. Likewise, the thought that man is the very child of God, not merely the plaything of a spiritual creator, has become compelling to all who refuse to define Divinity as an imponderable, unknowable force.

A PURPOSEFUL EXISTENCE

“This is my work and my glory—to bring to pass the immortality and eternal life of man.”

Such “Mormon” truths as the above have slowly and only in part found their way into general acceptance. Others have become more firmly fixed. For example, that human life is more than a product of chance, without purpose save that of extinction,



Organization of the Church of Jesus Christ of Latter-day Saints
April 6th, 1830

Ideal picture entered by Brother William Boyd of Birmingham,
in the Centennial Competition.

when its brief course is over, is virtually a discarded thought. Yet, when Joseph Smith first taught that earth life was definitely planned by the Lord for a host of waiting spirits, as a school of experience, it met ridicule and opposition. Especially did it seem impossible, because it implied that our first parents came by deliberate appointment, and that the Fall, a favourite subject for sin-baiting preachers, was a necessary prelude to the consumma-

tion of the Lord's eternal plan for His spirit children. "Adam fell that man might be." That was indeed a new and strange doctrine one hundred years ago. Even stranger was the doctrine that the purpose of existence is that man might be made joyous. "Man is that he might have joy" said the "Mormon" prophet. Sin and evil and misery had so long been pulpit clubs that the fresh light of joy seemed an impossible goal. Nevertheless, to-day, the world has turned its back on the old views and declares that man must be made happy—from an ample supply of bread and butter to a fearless outlook upon eternity. The Latter-day Saints have only been in advance of their time.

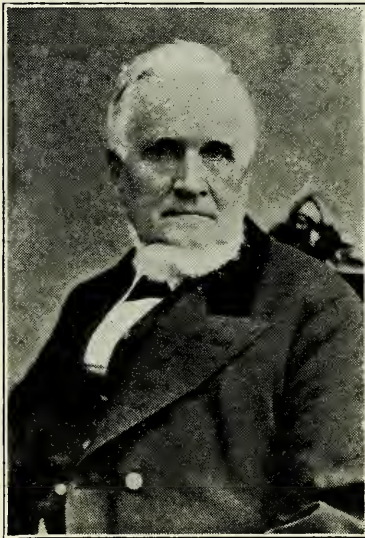
MAN'S FREE AGENCY

"All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence."

"The power is in them, wherein they are agents unto themselves."

A hundred years ago mankind was thought to be held, helplessly, in a destiny imposed by the powers of heaven—even to the extent

that some men were doomed, nilly-willy, to eternal damnation and others to everlasting salvation. It was a cheerless, empty prospect, leaving no place for noble self-effort. In answer to this benumbing untruth came, a century ago, the glorious doctrine of man's free agency. In the life before this, the earth plan was presented to the waiting spirits. Some accepted and some rejected the plan. None was forced to come on earth. Once upon earth, the right of free agency continues. Man may receive or reject truth; may be virtuous or immoral; may progress or retrograde. The Lord will guide and whisper, urge and lead, but the right of the free agent remains inviolate. Therefore, man is not predestined to any fate, but by a succession of acts of will, builds his own fate. In the light of such knowledge the confused picture of



JOHN TAYLOR

Third President of the Church from October 10th 1880, until his death on July 25th, 1887.

Born on November 1st, 1808.

Ordained an Apostle on December 19th, 1838.

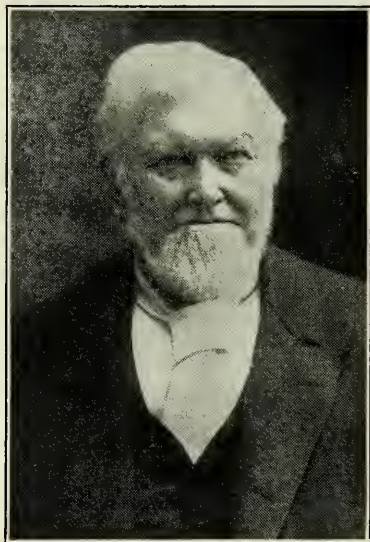
human history becomes clearer. The Lord's purpose with respect to the earth and His children, one of goodness and joy, is changeless, and will not fail, but this purpose is worked out through

human agents, who may at will advance or retard the Plan. All of human history is but the resultant of God's plan and man's use or misuse of it. The divine purpose goes on rapidly when we cooperate; slowly when we oppose. In the end, the purposes of the Almighty will be fulfilled, for He has eternity in His keeping, and can wait with loving assistance, while man works out his own destiny by the exercise of his free agency. Thus man gains in strength and moves upward. Such thoughts, new and novel a century ago, are among the commonplaces of this day.

GRADED SALVATION

"Every man shall receive according to his own works, his own dominion, in the mansions which are prepared."

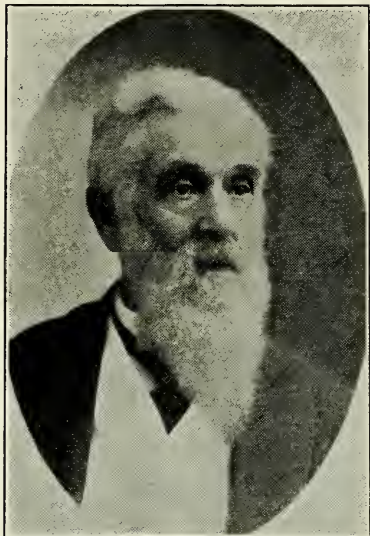
Man is a free agent? Then he earns his salvation? Just so. Since all men do not use the power of free agency alike, they will not earn the same degree of salvation. "In my Father's house are many mansions." All will be saved, except the mysterious few who are known as the sons of perdition, and the meanest sinner will receive a greater and more wonderful gift in the Kingdom of Heaven than he can possibly conceive of in mortality. But some will receive a higher place than others in the eternal mansions, for their works have been better. The degree of salvation will be proportioned to a person's works of righteousness. Hell consists of the sorrow for past errors which have placed us lower than we might have been. Faith and works must go together. This doctrine was a blow to sulphur-spitting, faith-shouting evangelists who tried to scare men into righteousness with threats of eternal fire, and in the same breath promised full salvation, with the virtuous and the pure, to the vilest sinner without required restitution, if he but repented—even upon his death-bed. The decades have moulded men's thought away from so illogical a doctrine. The law of cause and effect, dominant in the physical world, must have its counterpart in the spirit-



WILFORD WOODRUFF

Fourth President of the Church from April 7th, 1889, until his death on Sept. 2nd, 1898. Born on March 1st, 1807. Ordained an Apostle on April 26th, 1839.

ual domain. "As a man soweth so shall he reap." Faith without works seems insufficient to the mind enlightened by the vast progress of recent days. Salvation by God's grace, alone, seems a poor kind of justice. Salvation built upon works, magnified by God's love, can be understood.



LORENZO SNOW

Fifth President of the Church from September 13th, 1898, until his death on October 10th, 1901. Born on April 3rd, 1814. Ordained an Apostle on Feb. 12th, 1849.

This doctrine also gave the lie to one of the most horrible of religions superstitions, commonly believed a century ago, that of the damnation of infants who die unbaptized. Sin is the deliberate breaking of law. Where there is no understanding of law there can be no sin. Infants cannot sin for they do not understand law. Children cannot sin until they arrive at years of accountability. Mothers who have lost their little ones before baptism will find them in the presence of their Heavenly Father, and not in never-ending torment. Every Christian community has receded from this unnatural, abhorrent doctrine; but the "Mormon" Prophet led the way in opposing it, one hundred years ago.

ETERNAL PROGRESSION

"They shall be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them."

"Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection."

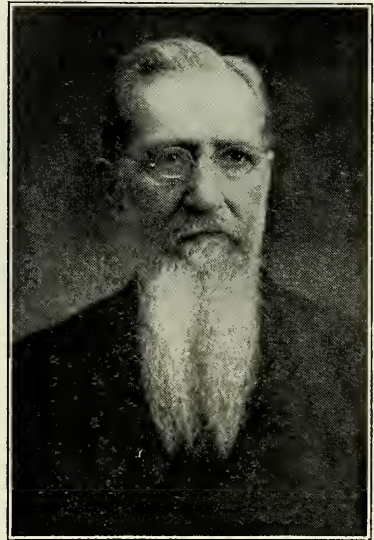
"Man is that he might have joy." Joy is won by the development of natural attributes, by increase of power over surrounding forces, by steady progression. Progress begets joy. Progression is the end of existence. But, the power to progress does not end with death. Life hereafter is not static. Playing harps forever near the throne of God is a poor prospect for an active intelligence. There is progression in the world to come. Eternal progression! That implies that the innate powers of man are carried into eternity. "On the other side" man may learn, believe and act; may repent, reach out and advance. Throughout endless time, the eternal spirit of man may, by the use of its free agency, progress to higher levels. The infinite height which man may

attain is beyond mortal comprehension. Bold and almost sacrilegious was such a doctrine a hundred years ago. To-day it seems almost a necessity. The determining law of the universe, as formulated by science, is called evolution—the progression of all things. On every hand, nature moves onward to some higher, finer place. Can it be otherwise in the spiritual world? The mind of man answers, “No.” It must seem a curious fact to all, that the youthful Prophet of the latter days should have taught this principle so clearly in advance of the world at large.

SALVATION FOR THE DEAD

“Their salvation is necessary and essential to our salvation, as Paul says concerning the fathers—that they without us cannot be made perfect—neither can we without our dead be made perfect.”

What of the dead, who died without knowledge of the Gospel, if all are to be saved? Will the law of baptism, for example, be suspended in their case? No. For them vicarious service may be rendered. The living may perform the necessary ordinances, belonging to earth, for the dead; and the departed spirit, possessing free agency, the power of repentance and good works, may accept or reject that which has been done for him. What an eternal hope that holds out also for the sinner! Throughout the endless ages, he may turn from his evil ways, towards God's plan. The door is always open; man's place will be proportioned to his deserts. In this day of thinking about the future estate of man, the doctrine of Joseph Smith concerning the spirit world is the only one that gives a fullness of view. In that great world, spirits mingle, their labours are various, each follows his own desires as here, family relationships are maintained; there is progress or retrogression, even as here; the eternal law of cause and effect, the indestructible privilege of repentance exist there as here. It was a marvelous vision, a century ago, to which the world has been turning more and more throughout the decades.



JOSEPH F. SMITH

Sixth President of the Church from October 17th, 1901, until his death on November 19th, 1918.
Born on November 13th, 1838.
Became member of quorum of Twelve on October 8th, 1867.

THE SACRED BODY

"The spirit and the body are the soul of man."

Examples of the prevision of Joseph Smith need not be confined to somewhat remote things. Every-day life with its needs was given full consideration. One hundred years ago, the body of man had no religious value. It existed to give man pain and suffering. The new revelation taught otherwise. The purpose



THE SUSQUEHANNA RIVER

In the wilderness, near this river, Joseph Smith and Oliver Cowdery received, in June 1829, the Holy Priesthood under the hands of the ancient Apostles Peter, James and John.

of the earth experience is to secure a body, with its attendant experiences. In a refined form it will be ours forever. The body is the tabernacle of an immortal spirit. It must be kept holy. Therefore, it has been taught for a century, that to preserve the body pure and clean, no unclean thing must enter it—alcohol, tobacco, coffee, tea and other injurious substances must not be used—little meat and chiefly fruits, vegetables and grains should form the basis of man's dietary. Men and women must keep themselves equally, fully, morally pure. Throughout the last century, the world has come to look upon the human body in a new light. Millions are expended to protect it. The future of the race is tied up with a healthy body. The teachings of "Mormonism" over a century, are those which, under other names, with scientific

teaching, the world is adopting for the preservation of physical health. The Word of Wisdom is another witness of the truth of the restored Gospel.

THE BROTHERHOOD OF MAN

“Let every man esteem his brother as himself.”

Christian brotherhood has been a church slogan these hundreds of years, spoken easily with silken voices—but it has been carried into practice with poor success. It could not well be otherwise when men were thought to be not really children of God, only His creations. The light of the restored Gospel, showing forth the true relationship of mankind, defined man's service to his brothers as a holy obligation. Men differ in powers and accomplishments, but, nevertheless, all must enjoy measurably the comforts of life. Therefore the strong must help the weak. Thus the principle of cooperation comes into view, the saving, economic and social principle of the world. Throughout a hundred years, this doctrine has enabled the Church of Jesus Christ of Latter-day Saints to do mighty works. Working unitedly, humble, modest, but hardworking and thrifty, the “Mormon” people have transformed the desert of Western America into a garden, built hundreds of cities, sent thousands of unpaid missionaries into the world, made it possible for seventy per cent. of the membership to own their own homes and brought about a high average prosperity, and a genuine spirit of fraternity leading to the use of the terms Brother and Sister among the members.

Church expenses are met from the tithings of the people, each paying in proportion to his income so that the widow's penny gives her the same standing as the rich man's thousands. To provide for the poor, the members fast one day a month and contribute the money thus saved to a fund for the support of the unfortunate—a principle which, if followed everywhere, would wipe poverty off the earth. Cooperation, church contribution on the basis of income, sacrifice of the flesh for the good of others, honest labour and resolute thrift—these are principles, now recognized by the world as fundamental in the promotion of human welfare, have been practiced successfully by the Latter-day Saints since the organization of the Church, as principles of true religion.

THE FIRST LAW OF LIFE

“There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.”

Running through the dark ages of apostasy was the wicked thought that, in spiritual matters, men might be above the law—a spiritual grace might relieve them from obedience. Now has come the stern, but safe foundation of life that the relation of cause and effect is invariable and must be subscribed to by every

living soul. This is the cornerstone of our recent vast progress in the physical world. Man is compelled to believe that it holds with equal force in the spiritual world. Every act has its effect. Even thoughts write their records on eternal pages. Thus come the great laws of the universe—physical, spiritual. Intelligence exists under the reign of law. The first law of life is the recognition of law and the obedient use of it. The gifts of life are the results of obedience. All this, taught in majestic language by Joseph Smith, is now axiomatic among intelligent, modern men. To win the blessings of salvation, the prerequisites must be accepted: Faith in the Lord and in His Gospel; repentance of former mistakes and a turning away from future follies, and the sign of acceptance of the Gospel of Jesus Christ, and of future obedience to its laws by baptism—these laws, complied with, bring the blessings desired by every human heart.

LEAVENING DOCTRINES

These are but a few of the principles of the Gospel of Jesus Christ restored one hundred years ago. They run through the Gospel structure as the great riveted and bolted steel beams make the framework of the modern skyscraper. There are many more of like illuminating power.

It can not be said that these and the other doctrines of the Latter-day Saints have been accepted generally by the Christian or the Pagan world. But, it may be said, with historical accuracy, that the trend of religious belief everywhere is towards conformity with the teachings of the Latter-day Saints throughout the last century.

That is, the truths of the restored Gospel of Jesus Christ have been as a leaven to thought and belief. The whole lump of religious conceptions is slowly acquiring new life. Such is the way of truth. Let it loose in the world, though unnamed and unclaimed, and it will in time transform thought and advance mankind.

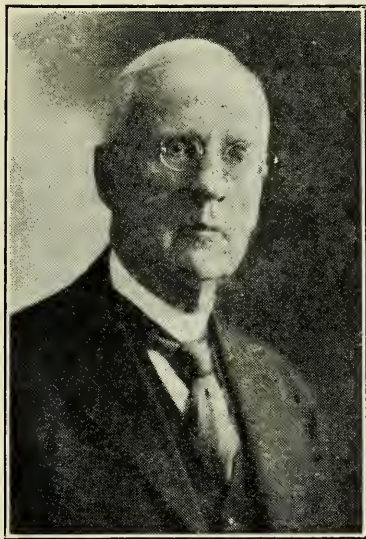
Every person who obtains a vision of these and the other doctrines of the Gospel of Jesus Christ, feels within his soul the leavening influence of truth. No longer does error seem sweet to him. His free spirit ranges from then on in the pleasant sunlight of a fuller understanding of life.

The doctrine presented to the world by the Latter-day Saints is the Gospel of Jesus Christ, as taught by Himself, when He was upon the earth. Joseph Smith, though a great prophet, was only a restorer of the unsullied Gospel, the fullness and purity of which had been lost during long, dismal centuries of apostasy.

Latter-day Saints rejoice to know that, in the midst of bitter and senseless persecution, the truths of the Gospel are finding lodgement in human hearts. The Gospel is for human good, for no other purpose. May the day be hastened when all may partake of the full measure of joy residing within the possession of truth!—W.

A SELF-GOVERNING CHURCH

SELF-GOVERNMENT is a cornerstone of organization in the Church of Jesus Christ of Latter-day Saints. Joseph Smith was instructed through revelation from God that officers and doctrine



RUDGER CLAWSON.

President Council of Twelve.
Born March 12th, 1857; ordained
an Apostle October 10th, 1898.

could function in the Church only when sustained and accepted by the people concerned. When the Church was organized the first procedure was for the members-to-be, who had been baptized, to consent to be formed into a Church and to accept the Prophet as their leader. This they did with unanimous vote. Thereafter, each officer as installed was sustained by the people. The system of self-government has always been followed in the Church. The word of the Lord is carefully complied with: "For all things must be done in order, and by common consent in the Church, by the prayer of faith."

NO PRIESTHOOD CLASS

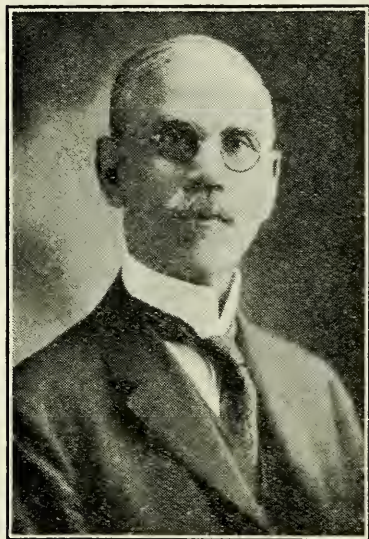
The Church has no theological colleges. The officers of the Church are not especially trained for the ministry. All members are expected to know the Gospel. The privilege of holding the Priesthood is open to all male members. Female members, though not holding the Priesthood, share in its blessings and enjoy complete suffrage. Their vote is necessary in sustaining officers; they may preach, and they are expected to participate in the auxiliary activities of the Church. All officers of the Church are taken from the ranks of the people, and not from a special class. They may be installed or removed at any time. When a position is vacant, the Priesthood selects a person thought to be efficient to fill the vacancy, whose name is then placed before the people for acceptance or rejection. That is, the Priesthood has the right of nomination; the people the right of confirmation. This procedure, which must be followed in every instance, does away with office seekers.

There is no age limit to the voting power. Every baptized and confirmed member has the privilege of voting, whether man, woman or child. The Church does not believe in a paid ministry, and none of its servants are paid. The officers, taken from every

walk of life, may be farmers, financiers, salesmen or mechanics. When they accept Church positions, they continue to follow their vocations for a living, and attend to their Church duties during their spare time. Should the Church require a man's full time, which is rarely the case, he either draws upon his accumulated resources, or if a poor man, receives his support. Love of the Cause is the only inducement to accept office in the Church.

CHURCH OFFICERS

At the head of the Church there is a president. He is the mouth-piece through whom the Church learns the will of God concerning it. He is assisted by two counselors who, with the president, form the First Presidency. The First Presidency is assisted by the



REED SMOOT.
Member Council of Twelve.
Born January 10th, 1862; ordained
an Apostle April 8th, 1900.

Twelve Apostles, who are clothed with divine authority to build up the Church and to care for the foreign ministry. They work conjointly with and under the direction of the First Presidency. The Twelve are assisted by the First Council of Seventy, a body of seven men, who direct the work of the seventies, men charged with the special duty of preaching the Gospel. The temporal interests of the Church are cared for by a Presiding Bishop with two counselors responsible to the First Presidency. Lastly, there is a Presiding Patriarch, who seals special blessings upon the people. These twenty-six men are called the General Authorities of the Church. Each must be sustained in his office from time to time by the members of the Church.

TERRITORIAL CHURCH DIVISIONS

The Church is territorially divided, as increasing membership requires, into stakes, which are Church divisions, usually of several thousand members, embracing several towns, villages or ecclesiastical wards. The word stake is derived from the stakes of the tent of Zion as used by Isaiah. There are now one hundred and three stakes in the Church. Each stake has its president and two counselors and a high council consisting of twelve men, over which the president also presides. These men form the highest tribunal in stake government, subject to direction by the First Presidency.

Each stake is divided into wards—about ten wards in a stake. There are nine hundred and thirty-three wards in the Church. Each ward is presided over by a bishop and two counselors. They have full jurisdiction over the ward, under the Stake Presidency.

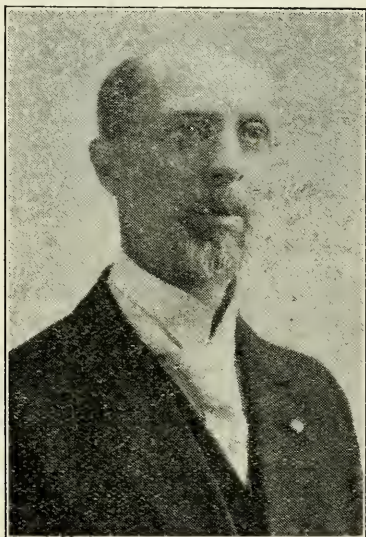
MISSIONS

Church activities beyond the stakes are organized into missions, of which there are twenty-eight, in all parts of the earth. The missions are presided over by presidents, responsible to the First Presidency. The mission president is assisted by the traveling missionaries, who represent him in preaching the Gospel to the people. The missions are divided into districts, each with a district president appointed from among the traveling missionaries, whose duties are to direct the movements of the missionaries and to assist in the activities of the Saints. When a number of members in a mission are able to meet in one place, a branch is organized. A government is set up consisting of a president and two counselors, preferably drawn from the local members, if eligible. Otherwise traveling missionaries fill these positions. There are seven hundred and eighty-three mission branches in the Church.

CONFERENCES

Semi-annual general conferences are held for the Church as a whole. The stakes and wards hold quarterly conferences. Mission districts and branches hold semi-annual conferences. At these conferences all the general officers of the Church and the proper stake, ward, mission, district or branch officers are duly sustained by the people, and all officers of the Church must be sustained from time to time.

The auxiliary organizations are helps to the Priesthood in promoting the welfare of the people. They are officered and governed as all other organizations of the Church, with branch, and mission, stake, and Church officers. The officers of the Mutual Improvement Association, the Relief Society, the Sunday School, and the other auxiliaries, are nominated by the Priesthood, accepted by the members of the organizations and sustained by vote at regularly appointed conferences.



GEORGE ALBERT SMITH.
Member Council of Twelve.
Born April 4th, 1870; ordained an
Apostle October 8th, 1903.

The Church was placed on earth for the good of mankind. It belongs to the people and should be governed by them under the inspiration from the Lord through the Priesthood. The system of self-government has developed the people of the Church as they have been charged with responsibility; it has promoted harmony and good will among the members; it has recognized the right of representation of all members, and the sacrifice that it has obliged practically every member to make for the Church, as a sometime officer, has established and made living the faith of the Church as a whole.

WE PRAISE THEE!

(A Centennial Song)

Tune: "For the Strength of the Hills."

FOR THE strength of the Church we praise Thee,
 Our God, our Guard, our Guide;
 For its members, true and loyal,
 For its youth, our hope and pride:
 For a strong and stalwart leader,
 For wise men at his side—
 For the strength of the Church we praise Thee
 Our God, our Guard, our Guide.

For the work in our Branch we praise Thee,
 Our God, our Guard, our Guide;
 For our share in Thy great labour,
 Which for us Thou didst provide:
 For this glorious chance of service,
 While we on earth abide—
 For the work in our Branch we praise Thee.
 Our God, our Guard, our Guide.

For the joy of our task we praise Thee,
 Our God, our Guard, our Guide;
 For the peace and satisfaction,
 Which within our souls abide:
 For the hope of Life Eternal,
 In the regions glorified—
 For the joy of our task we praise Thee,
 Our God, our Guard, our Guide.

FRANK I. KOOYMAN.

THERE is but one witness—one testimony, pertaining to the evidence of the Gospel of the Son of God, and that is the Spirit that He diffused among His disciples. Do His will, and we shall know whether He speaks by the authority of the Father or of Himself.—BRIGHAM YOUNG.

A CENTURY OF PRIESTHOOD

PRIESTHOOD is the authority received from God by man to act officially in the accomplishment of the plan of salvation. Those who hold the Priesthood may act for God in divine ordinances, whether in their own behalf or as officers of the organized Church of Christ.

PURPOSE OF PRIESTHOOD

Priesthood implies purpose. Man is on earth in conformity with a plan proposed by the Lord and accepted by preexistent man. The purpose of the plan, made clear in modern revelation, is the eternal, progressive welfare of human beings.

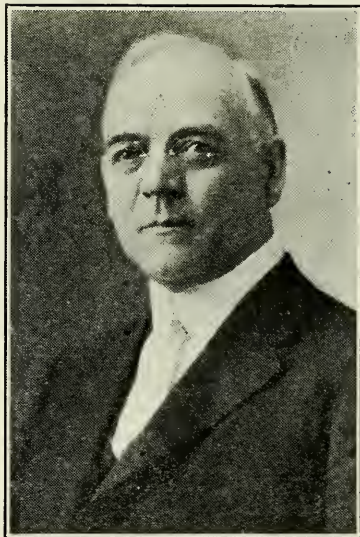
The Lord uses those to whom He gives the Priesthood to help work out this eternal plan and purpose. The necessity of Priesthood or earthly, official agents in performing the work of the Lord, is recognized by all who believe that man's life is planned and directed by our Father in heaven. Every church has its priests or priesthood, though there is a wide diversity of opinion as to the authority and full function of those who administer sacred ordinances.

The most vital theological discussions centre upon the validity of the priestly authority claimed by various religious bodies. Has the Priesthood been conferred by those who have authority to do so? Is it of divine or human origin? Such are the essential questions in all discussions of authoritative Priesthood. The origin of priestly authority must be carefully scrutinized; else one may be seriously deceived.

The Church of Jesus Christ, restored in this day, teaches that the Priesthood, the true authority to act for God, was conferred upon the first man, and has been upon earth wherever righteous men, worthy to receive it, have been found to do the work required in their day.

LOSS OF PRIESTHOOD

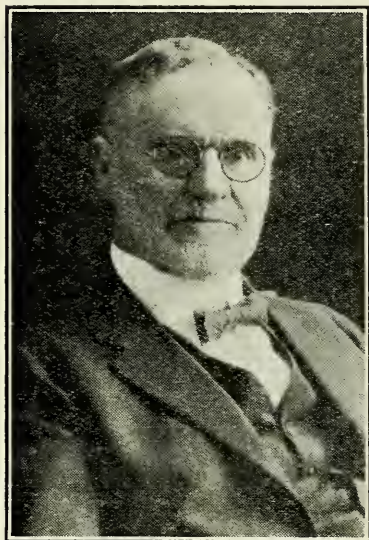
However, a man may forfeit the right to exercise the Priesthood which he has received. It must be given and received for



GEORGE F. RICHARDS.

Member Council of Twelve.
Born February 23rd, 1861; ordained
an Apostle April 9th, 1906.

the purposes of the plan provided by the Lord for the salvation of His children, otherwise it is not valid before the Lord. In the early Christian days, the doctrines and ordinances of the Gospel of Jesus Christ were sadly corrupted; dark apostasy followed; the chain of authority was broken, and men took it upon them-



ORSON F. WHITNEY.

Member Council of Twelve.
Born July 1st, 1855; ordained an
Apostle April 9th, 1906.

selves, upon their own authority, to ordain men to the Priesthood. Kings and other temporal rulers assumed the right to commission spiritual leaders, and these in turn were willing to accept such invalid authority and proceeded to use the Church for selfish purposes. The Church of Christ was disorganized; man-made churches were erected; spiritual darkness and confusion reigned throughout long centuries; reformation followed reformation, but without the restoration of the authority of the Priesthood.

RESTORATION OF PRIESTHOOD

At length, more than a thousand years after the loss of the Priesthood, the Lord began the work of restoration. The Church of Christ was organized for the last time, in completeness and with a fulness of divine power. On May 15th, 1829, John the Baptist, holding the keys of the lesser Priesthood, conferred the Aaronic Priesthood, by the laying on of hands, upon Joseph Smith and Oliver Cowdery. In the next month, Peter, James and John appeared and conferred the Melchizedek Priesthood. At the dedication of the Kirtland Temple, on April 3rd, 1836, several of the ancient prophets, Moses, Elias and Elijah, appeared and committed to Joseph Smith and Oliver Cowdery the keys of their respective dispensations. The fulness of the Priesthood was restored, so that all things pertaining to the Gospel of Jesus Christ, in the last days, might be accomplished.

“A KINGDOM OF PRIESTS”

The authority of the Priesthood restored in this day has been conferred upon thousands. Every worthy man in the Church may be called to an office in the Priesthood. The latter-day Church of Jesus Christ is indeed “a kingdom of Priests.” But, every man who holds the Priesthood may trace the authority

that has been conferred upon him, back to John the Baptist and Peter, James and John, through Joseph Smith or Oliver Cowdery. The chain must be unbroken, and the call to the Priesthood must have come through the proper authority.

There is and has ever been but one Priesthood, the holy Priesthood, in the Church of Jesus Christ. "Which Priesthood continueth in the church of God in all generations, and is without beginning of days or end of years." By its authority, alone, may men speak and act in the name of the Lord for the salvation of humanity. This authoritative Priesthood is designed to assist men in all of life's endeavours, both temporal and spiritual. Consequently, there are divisions or offices of the Priesthood, each charged with a definite duty.

The two main divisions of the Priesthood are known as the Melchizedek and the Aaronic Priesthoods. They are not distinct Priesthoods, for the Aaronic or lesser is a part or an appendage of the Melchizedek or higher Priesthood.

AARONIC PRIESTHOOD

There are several offices in the Aaronic Priesthood. The office of Deacon is the first or lowest. The Deacon is to assist those in the higher offices as occasion requires.

The office of Teacher follows. This is one of the most important offices in the Priesthood, for the Teachers are the immediate watchmen of the Church. To them it is given to banish the iniquity and evil that may have entered the fold, and maintain the Church in a condition of obedience to the commandments of God. In practice, the Teachers visit the homes of the members of the Church once a month, to inquire into the conditions and needs of the people and to teach them the will of God.

The office of Priest is the highest in the Aaronic Priesthood. It differs particularly from the offices of Teacher and Deacon in that it possesses authority to baptize, and to administer the Sacrament. The duties of the Priest are enumerated, concisely, in the revelations to Joseph Smith:



DAVID O. MCKAY.

Member Council of Twelve.
Born Sept. 8th, 1873; ordained
an Apostle April 9th, 1906.

“The priest’s duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament, And visit the house of each member, and exhort them to pray vocally and in secret and attend to all family duties.”

In the wards and stakes of the Church, where the population is sufficient, the Priesthood is organized into quorums. A Deacon’s quorum consists of twelve Deacons presided over by a president and two counselors; a Teacher’s quorum consists of twenty-four Teachers presided over by a president and two counselors; and a Priest’s quorum consists of forty-eight Priests, presided over by a Bishop. The Bishop is the presiding officer of the Aaronic Priesthood.

THE MELCHIZEDEK PRIESTHOOD

The Melchizedek Priesthood is the Holy Priesthood after the order of the Son of God, which order is “without father, without mother, without descent, having neither beginning of days, nor end of life.” It was “out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name” that “the church, in ancient days, called that priesthood after Melchizedek, or the Melchizedek Priesthood.”



JOSEPH FIELDING SMITH.
Member Council of Twelve.
Born July 19th, 1876; ordained
an Apostle April 7th, 1910.

In everyday speech, the term Melchizedek Priesthood is used to distinguish the higher Priesthood from the lesser or Aaronic Priesthood. This, however, is done only for convenience, since the Aaronic Priesthood is an appendage to or part of the Melchizedek Priesthood.

The Melchizedek Priesthood is distinguished from the Aaronic Priesthood in that it has authority over the spiritual—the inward—ordinances of the Church.

It may perform all the duties placed upon the lesser Priesthood and, in addition, may administer in the other ordinances. It “holds the right of presidency, and has power and authority over all the officers of the church in all ages of the world, to administer in spiritual things.”

There are several offices of the Melchizedek Priesthood. The first office is that of Elder, which is a necessary appendage to the high Priesthood. The Elder is a standing home minister, but

under the proper call he may officiate in any of the general activities of the Church.

The Seventy is a traveling minister, but may serve in any division of the work of the Church when called by proper authority. His special calling is to preach the Gospel to every creature, tongue and people under the heavens, to whom he may be sent.

The High Priest is called to administer in spiritual things and to preside as he may be directed. From the body of High Priests are chosen those who are to fill presiding positions of the Church.

The Patriarch is an "evangelical minister" who seals blessings upon the members of the Church—that is, patriarchal blessings.

The Apostle is a traveling High Counselor and special witness of the name of Christ in all the world.

The Presidency of the High Priesthood stand at the head of the Priesthood organizations and have the right to officiate in all the offices of the Priesthood. They determine the labors of the Priesthood, everywhere.

The members of the Melchizedek Priesthood are organized into groups, known as quorums, as in the case of the Aaronic Priesthood. A quorum of the Priesthood consists of a specified group of men holding the same office in the Priesthood, organized for the more efficient advancement of the work for which the Priesthood is responsible. Ninety-six Elders, including a president and two counselors, form a quorum; seventy Seventies, including seven presidents, form a quorum; an indefinite number of High Priests form a quorum; Patriarchs belong to the quorum of High Priests; the Twelve Apostles constitute a quorum; and the three Presiding High Priests, the President and his two counselors, of the Church form the quorum of the First Presidency. The President of the Church is the living oracle of God to whom the Lord reveals whatever is necessary for the conduct of the Church. The quorums of the Priesthood meet at regular intervals, usually weekly, to report their labors, plan for future activities and to pursue courses of study pertaining to Priesthood work. These meetings, when conducted under the guiding Spirit of the Lord,



JAMES E. TALMAGE.
Member Council of Twelve.
Born Sept. 21st, 1862; ordained
an Apostle December 8th, 1911.

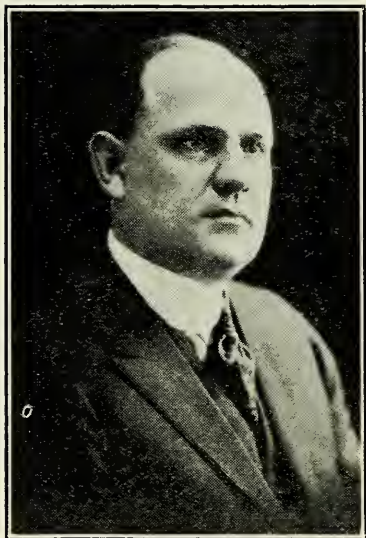
help greatly in developing the men of the Church. The ideal of the Priesthood is service to others, based upon physical, economic, mental and spiritual excellence.

POWER OF THE PRIESTHOOD

Priesthood is the authority given to man to act and speak for God in behalf of the plan of salvation. Authority implies power. Those who have received the Priesthood have been delegated with a portion of God's power, which they may use officially for the upbuilding of the kingdom of God, and thereby for the blessing of humanity.

Priesthood is eternal because it represents the power of the Almighty. In the words of Joseph Smith: "The Priesthood is an everlasting principle, and existed with God from eternity to eternity, and will to eternity, without beginning of days or end of years." The Priesthood is everlasting.

The first great gift of the Priesthood is revelation. Those who hold the Priesthood are entitled, if their lives are pure, to revelations from God to guide them in their private affairs and official actions within the Church. The Priesthood is indeed the official channel through which the Lord communicates His will to His children on earth. It is to the Priesthood that heavenly beings reveal themselves or inspiration is given as occasion demands. Revelation, operating upon the human mind, increases pure knowledge and wisdom, and opens the visions of eternal life.



STEPHEN L. RICHARDS.

Member Council of Twelve.
Born June 18th, 1879; ordained
an Apostle January 17th, 1917.

RESPONSIBILITY OF PRIESTHOOD

The government of the kingdom of God on earth is committed to the Church of Christ. That means that upon the Church is placed the responsibility of working out the Lord's plan for

human salvation. Clearly and definitely the order of government of the Lord's latter-day earthly kingdom has been set forth and the different degrees of authority to be conferred upon those who are called into the official positions of the Church. By the spirit of revelation, the Priesthood governs the Church of Christ. Under this government, the Priesthood has power to instruct,

rebuke, and bless, as needed for the welfare of individuals. And, the government so obtained is perfect. It is freed from the dross of personal desire, and the vagueness of self-assumed authority.

The Priesthood also possesses the power of performing the ordinances which are required for entrance into the Church and for continued membership therein. Baptism and the conferring of the gift of the Holy Ghost, whether for the living or the dead, and the administering of the Sacrament must be performed, if they are to be valid, by one who has divine authority to perform such ordinances; and none outside of a Priesthood which has been commissioned directly by the Lord, has such authority.

The preaching of the Gospel also requires the authority of the Priesthood. Any person may teach righteous doctrine and will be blessed thereby. But, only those who share in the power of the Priesthood can teach with authority the doctrines of Christ and invite the children of men into the Church of Christ. It is those who hold divine authority that speak as they are "moved upon by the Holy Ghost."

The spiritual gifts which always accompany the Church of Christ and are signs of its verity, are properly exercised under the power of the Priesthood.

Perhaps in no manner is the power of the Priesthood more evident than in the authority that it possesses to seal for time and eternity. Marriages may be consummated within the Church for all time—not merely until death doth them part. Family relationships may be continued throughout the eternities. The power of the Priesthood extends beyond the grave.

In short, then, the power of the Priesthood as committed to man in these latter days possesses the power to perform every task necessary for the establishment, by authoritative means, of the Church of Christ and of bringing to pass the righteousness of God among the children of men.

Every man holding the Priesthood of God, may exercise its power in behalf of himself and his family. He may seek revelations for his own guidance; he may administer to his own family;



RICHARD R. LYMAN.
Member Council of Twelve.
Born Nov. 23rd, 1870; ordained
an Apostle April 7th, 1918.

teach, rebuke and bless them, and he may bear witness everywhere of the truth of the Gospel, and seek to help his fellowmen. In all this, his Priesthood will sustain him.

But, no man may exercise the power of his Priesthood for the Church except by appointment of those who hold the keys of the Priesthood—that is, those called to presiding positions.

FITNESS FOR PRIESTHOOD

Men must be fit to receive the Priesthood. Ancient Israel, heirs to the Priesthood, so conducted themselves in the Arabian wilderness that they showed themselves unfit to hold the higher Priesthood, which was consequently taken from them. The lesser Priesthood alone remained, and that was confined to the tribe of Levi. Men must prove themselves worthy by their lives to receive the Priesthood; and their advancement in the Priesthood should be determined by their lives within the Gospel fold. Fitness to receive the Priesthood is defined by the Priest Jethro, who, when advising Moses to secure helpers to administer the affairs of Israel, said: "Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness." That is, to receive the Priesthood, men must be able and God-fearing—men of truth, hating covetousness.

Yet a greater quality fits a man to minister in the authority of the Priesthood. The Father, in love for His children, established the plan of salvation, and gave His children the privilege of an earth experience, and yielded His Only Begotten Son to mortal death, that men might win eternal life. Since the Gospel plan is founded in love, the Priesthood, the power of Almighty God, must likewise show forth abounding, unselfish love. Unless that is done, Priesthood loses its edge and power, and becomes a hollow mockery.

Thus, and thus alone, should the authority of the Priesthood be exercised; and only when it is so used is it of real effect before God our Heavenly Father. In these holy matters the Lord cannot be deceived. He knows the heart, and those who in



MELVIN J. BALLARD.

Member Council of Twelve.
Born Feb. 9th, 1873; ordained
an Apostle January 7th, 1919.

love and righteousness, exercise the powers of the Priesthood are always recognized by our Father

The Priesthood of the Church are the army of the Lord. The record of their ministration, throughout a century, at home and in foreign lands, in teaching the Gospel to the nations, and in providing comforts for their loved ones at home, is one of the most enthralling and remarkable stories of human devotion to and sacrifice for a cause.

It is by the possession of an authoritative Priesthood, that the Church of Jesus Christ of Latter-day Saints may best be distinguished from among the many churches of the day.

HELPS IN GOVERNMENT

ELDER C. LEWIS KINSEY

AUXILIARY ORGANIZATIONS are formed in the Church of Jesus Christ of Latter-day Saints to assist the Priesthood in the work of governing the Church and of developing the members. These organizations distribute responsibility among most of the members and create greater opportunities for wholesome activity. There is an organization fitted for every individual, from children to adults of all ages. The auxiliary organizations offer excellent opportunities for spiritual, mental and physical development and furnish ample social recreation.

Each auxiliary is well organized, having a general presiding board under the direct supervision of the General Authorities of the Church; each stake and mission in the Church has presiding officers for each auxiliary; and each ward and branch has its own separate and distinct organizations. The branch or ward officers are responsible to the mission or stake authorities, who are, in turn, responsible to the general boards.



JOHN A. WIDTSOE.

Member Council of Twelve.
Born Jan. 31st, 1872; ordained
an Apostle March 17th, 1921.

RELIEF SOCIETY

The earliest of the auxiliaries is the Relief Society, an organization for the adult women of the Church. It was founded by

the Prophet Joseph Smith, on March 17th, 1842, and is probably the oldest existing woman's organization in the world. The Relief Society sisters strive for self-improvement and for service to others. In their weekly meetings they follow carefully prepared courses of study; engage in industrial work and collect the means with which to succour the needy. The Relief Society has members in nearly every ward and branch in the Church, who are noted throughout the world for their progressive labours and deeds of benevolence.

SUNDAY SCHOOLS

Sunday Schools have been maintained nearly from the time of the establishment of the Church.



HYRUM G. SMITH.
Presiding Patriarch.

Born July 8th, 1879; ordained
Presiding Patriarch May 9th, 1912.

They were definitely organized on December 9th, 1849. The Sunday Schools are graded into six departments for people of all ages; the course of religious instruction is varied to fit the age. The very young child is put into the Kindergarten; and as he grows older is promoted to higher classes. Eventually he reaches the Advanced Theological Class with several divisions, in which parents and grandparents are enrolled. The Sunday School becomes a theological college which offers training to both children and adults. In the departments, the instruction is based upon the New and Old Testaments, the Book of Mormon and the Doctrine and Covenants. The Sunday Schools, of course, confine their teaching to spiritual instruction.

YOUNG PEOPLE'S ORGANIZATIONS

The Mutual Improvement Associations are of great importance to the Church. The first Young Ladies' Mutual Improvement Association was organized in November, 1869, and the Young Men's Mutual Improvement Association, June 10th, 1875. The object of the Mutual Improvement Association is implied by its name. It teaches applied religion to young and also to old people. Membership may be secured by all over fourteen years of age. Subjects of living interest are taken up by the groups, according to the age and positions. Scout work, debating, oratory, drama, music and theology are major subjects of con-

sideration. Many forms of athletics as well as scholastic endeavours are the basis of frequent competitions between the various organizations. The Mutual Improvement Associations give the people of the Church, particularly the young, wholesome, clean amusement and elevate the standards of morals and living. The recreation of the Church is under the general supervision of these organizations. Thus they become social as well as educational agents. The associations meet weekly.

It is interesting to note that the Young Ladies' Mutual Improvement Association is an outgrowth of an organization founded by Brigham Young among the young ladies of his own household, for the purpose of teaching retrenchment in expenditure and development of individual power.

PRIMARY ORGANIZATIONS

The Primary Association was organized to teach religion and related subjects to children under the Mutual Improvement age. It holds its meetings on week-days. It is officered by women. The Primary aims to promote spiritual welfare among the children, to educate them in the ways of the Lord, and to encourage industrious habits. The children are given practical training in good personal habits and in requirements of the Gospel. They study the Scriptures and learn important passages. The training given in the Primary helps to offset the dangerous influences which are always active in childhood.

OTHER EDUCATIONAL HELPS

In addition to these auxiliaries, the Church maintains schools and colleges. The Church teaches that no person can be saved in ignorance, and that he is saved only as fast as he gains knowledge. Historically, the Church has always fostered education. During the first half decade of its history, it founded adult schools. In Nauvoo, Illinois, it founded a university. When Utah was settled, schools were the first institutions formed; and in 1850, while the people yet lived in huts, the University of Utah was founded, the first university to be established west of the Mississippi River. Hundreds of elementary and high schools have been established by the Church and turned over to the State as soon as conditions would allow. Those that remain teach religion along with the usual curriculum. Latter-day Saint students who are attending non-Church schools may receive religious training in so-called seminaries, built near the larger secular institutions.

The auxiliary organizations have been powerful factors in the upbuilding of the people of the Church of Jesus Christ of Latter-day Saints. They are organized wherever the Church is active, and form a notable and distinguishing feature of the restored Church of Christ.

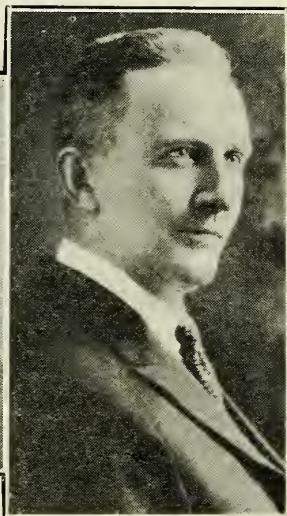
A RELIGION FOR DAILY LIFE

ELDER RICHARD C. BADGER

UNLESS man accepts the drab and unsound thought that his existence on earth is a mere biological chance with nothing before and nothing after, an explanation or philosophy of human existence becomes necessary. There are many such explanations, which have come to be known as religions. The majority deal entirely with the spiritual, evading the temporal or the bodily contacts of man with earth, while holding at the same time the belief that this present existence is part of a great plan. Logically, if it behooves man at all to turn his mind toward the spiritual, he should be moved also to direct his every action towards it. A complete religion should be one which recognizes and accepts all things, both temporal and spiritual, making the former an end to the latter. It should set forth the spiritual equivalent of temporal actions.



JOHN WELLS.
Second Counselor.
Born Sept. 16th, 1864.



PRESIDING BISHOPRIC.
SYLVESTER Q. CANNON.
Presiding Bishop.
Born June 10th, 1877.
Ordained June 4th, 1925.



DAVID A. SMITH.
First Counselor.
Born May 24th, 1879.

The Church of Jesus Christ of Latter-day Saints has recognized from the beginning the interrelation of the spiritual and physical. In 1833, a revelation known as the "Word of Wisdom," was received in behalf of strong, clean bodies. Long before scientific investigation in nutrition had begun, on the basis of the "Word of Wisdom," the Saints were advised against the use of tobacco, alcoholic beverages of all kinds, tea, coffee and similar nerve de-

ceivers, and excessive meat eating; and recommendations were made respecting the use of grains, vegetables and fruits for the maintenance of full physical health.

EFFECT OF CLEAN LIVING

Through obedience to these principles of clean living, coupled with the highest possible single standard morality, the Latter-day Saints challenge the world to equal the following statistics (Taken from *Ninety-ninth Annual Conference Report* and *Daily Mail Year Book, 1930*):

			Latter-day Saints	England and Wales	
Birth-rate	per thousand	...	29.9	...	16.4
Infant mortality	„ „	...	51.2	...	65.0
Death-rate	„ „	...	7.8	...	12.3

The above figures speak for themselves as to the value of a religion that makes the care of the body and the preservation of health an important part of its philosophy.

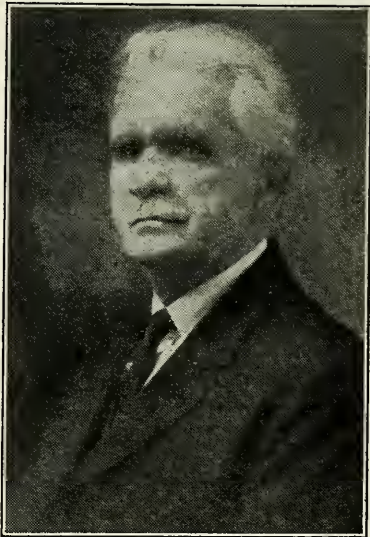
SOCIAL COOPERATION

Human progress, socially, depends upon the strengthening of the weak, the enriching of the poor and the lifting of the low and fallen. This was the essence of Christ's teachings with regard to the brotherhood of man. Therefore, the spirit of helpfulness is taught and practiced throughout the Church.

In 1842, only a few years after the organization of the Church, the Relief Society was established. This was one of the first strong woman's organizations in the world. To-day its members number tens of thousands, all active dispensers of help to their fellowmen, ministering among non-members as well as among members. They give not cold charity, but motherly love and personal aid along with their alms.

PRACTICAL BROTHERHOOD

An institution of the Church known as "Fast Day" is a means whereby vast sums are raised for distribution among the needy. On the first Sunday of each month the members abstain from two meals or more and the equivalent value is given to a fund for the poor. In addition to



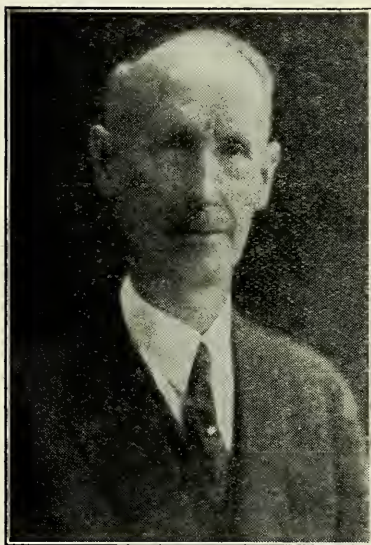
BRIGHAM H. ROBERTS.
President First Council of Seventy.
Member First Council of Seventy
since October 8th, 1888.
Born March 13th, 1857.

this, a large proportion of the tithing received is diverted to the same fund. Each family in the Church receives two visits per month, one from the Relief Society sisters and the other from two members of the Priesthood. This practice reveals the need of help and how it may best be rendered.

A well known non-"Mormon" writer has said: "Charity, unquestioned, simple-hearted charity, is one of the secrets of the strength of this wonderful fabric of 'Mormonism.' The 'Mormons' are, more nearly than any other community in the world on such a scale, one family." Such are the results of a practical religion. This type of brotherly love would smooth out the difficulties of the world.

LOYALTY TO COUNTRY

A practical religious philosophy must concern itself with governmental institutions. Organizations that conflict with fair



J. GOLDEN KIMBALL.

Member First Council of Seventy
since April 6th, 1892.
Born June 9th, 1853.

governments are a menace to all. A brief summary of the Latter-day Saint viewpoint on government and law is as follows: "We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honouring, and sustaining the law." The complete and detailed outline of beliefs regarding this subject in Section 134 of the Doctrine and Covenants, opens as follows: "We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society." The purpose of government is to give all a chance to live happy lives, to protect and organize communities against lawlessness and to promote the welfare of all.

"Mormonism," in its pursuit of practical Gospel applications, teaches that loyal citizenship is a sacred obligation resting upon every man.

ECONOMIC COOPERATION

Cooperation is a keynote to economic and industrial success among people. A church or organization that teaches its members to assist one another and to work together is practical. The

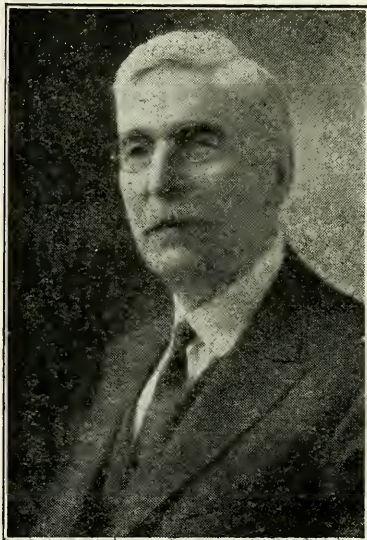
possible accomplishments and returns of true cooperation would be beyond comprehension. The Latter-day Saints have realized to a large extent the benefits of this great factor. The early settlements of the Church in Ohio, Missouri and Illinois were wonderful examples of what unity could accomplish even with small funds and numbers. These principles inspired their efforts in settling and building great commonwealths in Western America. A desert wasteland, shunned by other home-seekers, has been turned into thriving and prosperous cities, farms and gardens. Through cooperation, under divine guidance, roads, canals, ditches, homes and churches were built where private enterprise dared not enter.

A PRACTICAL FOUNDATION

The Latter-day Saints, through adherence to a practical gospel for everyday life, one that teaches cooperation, thrift, moderate living, abhorrence of idleness and luxury, are comfortable and happy, financially, and seventy per cent. of them own their own homes.

Whatever man's hand is set to do, should be done for the improvement of mankind. Thereby it receives the spiritual impress and becomes of value in the kingdom of God.

"Mormonism," a religion for daily life, helps man better to fulfil the purpose of his creation upon earth: To progress and grow in experience and knowledge. Charles Ellis said: "Whether 'Mormonism' is right or wrong, this world-religion of cooperation and brotherhood-of-man seems to have been and to continue to be good for the 'Mormon' people, and why should we not admit the fact? 'Mormonism' is a practical everyday religion of this life and this world, looking upon the advancement of its people here as the best preparation for that eternal life they expect to live on this same world in the resurrection."



RULON S. WELLS.

Member First Council of Seventy
since April 5th, 1893.

Born July 7th, 1854.

"MORMONISM" embraces all truth that is revealed and that is unrevealed, whether religious, political, scientific, or philosophical.—BRIGHAM YOUNG.

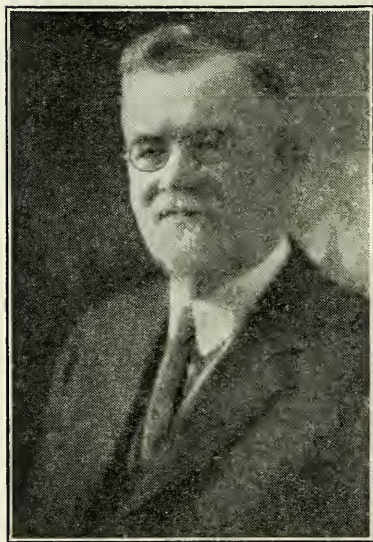
THE GLORY OF GOD IS INTELLIGENCE

ELDER C. LEWIS KINSEY

INTELLIGENCE is the light of truth. Salvation depends on the possession and wise use of truth. No man can be saved in ignorance, and he gains salvation no faster than he gains intelligence. Thus, intelligence brings happiness and security. Ignorance of the laws of life halts the progression which is demanded by the plan of salvation. The knowledge and intelligence gained on this earth will remain with a person and help in his advancement in the hereafter. "The glory of God is intelligence." It is only natural that such doctrines as these should have stimulated educational leadership among the members of the Church of Jesus Christ of Latter-day Saints.

EARLY EDUCATIONAL ATTEMPTS

Education has always been one of the foremost policies of this



JOSEPH W. McMURRIN.

Member First Council of Seventy
since January 21st, 1898.

Born September 5th, 1858.

Church. As quickly as communities were established, schools were set up. As early as 1831, the year after the organization, committees were appointed to select and write books for special use in Church schools. In the early days of the Church, the school of the Prophets was founded, which was one of the several methods of providing intellectual and spiritual enlightenment. This was perhaps the first attempt in the world at adult education. During the troublesome years from 1835 to 1847, when the people were forced to move from one place to another every few years, schools were established at every new place of settlement. Schools were the first signs of Latter-day Saint colonization in Ohio, Missouri and Illinois. Two years after the Saints settled in Nauvoo, a university was organized.

In their forced trek across the western plains to the valley of the Great Salt Lake, they took several wagon loads of books with them. They promptly set up schools, the first of which was begun two months after the arrival of the first party of pioneers, and was held in a tent. The "Mormon" Pioneers erected schoolhouses

as they plowed and sowed. There was little money, but public buildings were erected by cooperative labour. One group of men quarried rock for the foundation; another made adobes (mud bricks) for the walls; another group felled trees for logs, and erected sawmills to produce the necessary lumber. These earliest schools were merely log huts. Pegs driven into the floor, with planks upon them, formed seats for the students. The smaller children brought wooden blocks from home on which to sit. Books were scarce and uniformity of study almost impossible. Sometimes, only one copy of a text book would be in possession of a school. Arithmetic was usually taught orally. There were no maps or blackboards. However, those early pioneers used to best advantage what few opportunities they had, and the children were urged on by a desire to learn. They worked hard to make up for the difficulties under which they were placed. Laws providing for schools in every settlement were among the first passed.



CHARLES H. HART.
Member First Council of Seventy
since April 8th, 1906.
Born July 5th, 1866.

CHURCH SUPPORT OF EDUCATION

Early in 1850, within three years after the settlement in the Great Salt Lake Valley, the University of Deseret (now the University of Utah) was founded, which is the oldest university in the United States west of the Missouri River.

In the beginning, the people supported all schools by tuition; later by taxation. The University and other schools progressed and grew, with the vicissitudes incident to pioneer conditions.

Before the state was able to maintain schools, they were operated by the Church. In all such schools, theology was taught. It was realized that education in spiritual as well as in temporal things is necessary. When the Church gradually turned its schools over to the state, the teaching of theology was necessarily eliminated. The Church, however, still maintains several colleges and high schools, in which theology is part of the curriculum. Meanwhile, Latter-day Saint students, who attend state schools, are afforded religious training in seminaries provided by the Church, built near the state institutions, but having no organic

connection with them. The Latter-day Saints are the leaders in such supplemental religious education.

Adult education is also provided by the Church. The auxiliary organizations offer opportunities for educational advancement to old and young. The purpose of these organizations is to teach things pertaining both to this and the next world; to develop people mentally and spiritually, and to enhance character. The members of these organizations may be continually learning and teaching, a good way to fix learning.

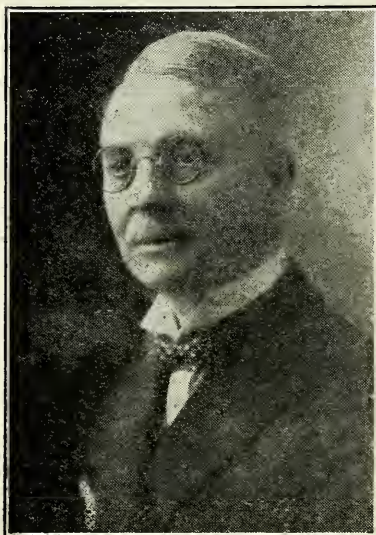
THE MISSIONARY SYSTEM

The Church realizes its duty to teach the restored Gospel to every "kindred, tongue and people." The huge missionary system of the Church carries the Gospel to the people of the whole world. Missionaries taken from every walk of life go into the mission field, donating their time and paying their own expenses for two or more years, preaching the Gospel to all who care to listen. Nearly all men and many of the women have the opportunity to fill missions. As a result, the Latter-day Saints are among the best traveled people on earth. A high percentage speak foreign languages. A cosmopolitan spirit prevails in the Church.

EDUCATIONAL RESULTS

The good results of the educational policies of the Church are very evident. For example, the State of Utah, more than two-thirds "Mormon," has less illiteracy than any other community of people, and has the highest percentage of population attending universities and colleges. The two state universities, the Agricultural College and the University of Utah, have a larger per capita enrollment than the universities of any other community. These institutions of higher education which they maintain are among the best in the world. Students come from other sections of the United States and from foreign lands to attend.

Considering the wealth and population of the Latter-day Saints, the educational standing of the Church is probably the highest in the world. Among the people are statesmen, doctors, scientists, educators, and



LEVI EDGAR YOUNG.
Member First Council of Seventy
since January 23rd, 1910.
Born February 2nd, 1874.

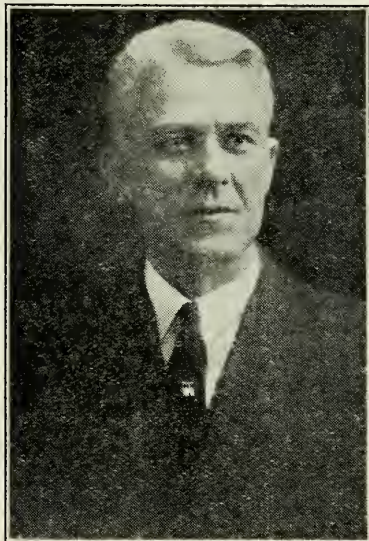
experts in other fields of knowledge—products of the eager educational desire of the Latter-day Saints, who believe that “the glory of God is intelligence.” Every true Latter-day Saint strives to improve himself and to help others gain wisdom and understanding.

“GO YE INTO ALL THE WORLD”

ELDER A. WILLIAM LUND
PRESIDENT BRITISH MISSION

THIS was the commandment the Saviour gave to His Apostles just prior to His ascension. The wonderful work carried on by the Apostles shows how deeply this commandment sank into their souls. They laboured diligently, and preached the Gospel to all who would listen.

Speaking of the last days the Master said, “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” “This gospel of the kingdom” has reference to the plan of salvation that our Lord laid down for mankind. No man-made philosophy will answer. No authority from God has ever been given whereby man is permitted to change the ordinances necessary for salvation. Therefore, if anyone claims to be preaching “this gospel of the kingdom,” his claims may be tested in one way only, and that is by placing his claims side by side with those of our Master. If these doctrines do not correspond to the teachings of our Saviour, then the claims are false and do not have the power of salvation in them; for they are not the teachings of Him who said, “I am the way, the truth, and the life: no man cometh unto the Father, but by me.”



REY L. PRATT.
Member First Council of Seventy
since January 29th, 1925.
Born October 11th, 1878.

As the words of the Master sank deeply into the hearts of His Apostles in His day, and impelled them to action, so to-day that same injunction given by the Lord unto His servant Joseph

Smith has impelled many to go forth unto the nations of the world, proclaiming the selfsame truths which will lead us into the presence of our Father.

FIRST MISSIONARY EFFORTS

The Church of Jesus Christ of Latter-day Saints, organized on April 6th, 1830, claims to be the Church of Jesus Christ, and was organized by His direct command. This Church has sent forth thousands of missionaries from that date, preaching the Gospel as it was taught by our Master. The first of these missionaries were the Prophet Joseph Smith and Oliver Cowdery, who commenced immediately after the Church was organized to carry the "Glad Tidings of Great Joy" to their friends. From this humble beginning has grown the tremendous missionary system which has taken thousands of men and women from their homes, paying their own expenses, into nearly every nation on the earth.



AMY BROWN LYMAN.

First Counselor.

LOUISE YATES ROBISON.

General President.

JULIA A. CHILD.

Second Counselor.

General Presidency of the Woman's Relief Society.

An organization founded for the physical, intellectual and spiritual development of the women of the Church, and for the intelligent administration of charity.

Early in the 1830, a number of the brethren were called to go to the American Indians, to whom they presented the Book of Mormon, and explained how this book told of their forefathers, who, many centuries before, inhabited the western continents. Into Canada missionaries went in 1833, preaching and establishing the truth among many people.

During the year 1837, many of those who had been faithful became disaffected and fell away from the Church. No doubt the Prophet Joseph marveled, as did the Apostle Paul, how quickly men could turn from the truth. At this trying period, the Lord revealed to the Prophet that Heber C. Kimball should be called to go to England to open up a mission. In June of that year, Elder Heber C. Kimball, in company with Elders Orson Hyde, Willard Richards and Joseph Fielding, a Priest, left Kirtland for a mission to the British Isles. Later, this company was joined by Isaac Russell, John Goodson and John Snyder. They engaged passage on the merchant ship *Garrick*, and set out for Liverpool on June 23rd, 1837, where they landed about one month later. These missionaries proceeded to Preston, Lancashire, where, on



LUCY GRANT CANNON.
First Counselor.

RUTH MAY FOX.
General President.

CLARISSA A. BEESLEY.
Second Counselor.

General Presidency of the Young Ladies' Mutual Improvement Association.

An association which provides opportunities for the intellectual and character development and recreational enjoyment of the young women of the Church to prepare them for noble womanhood.

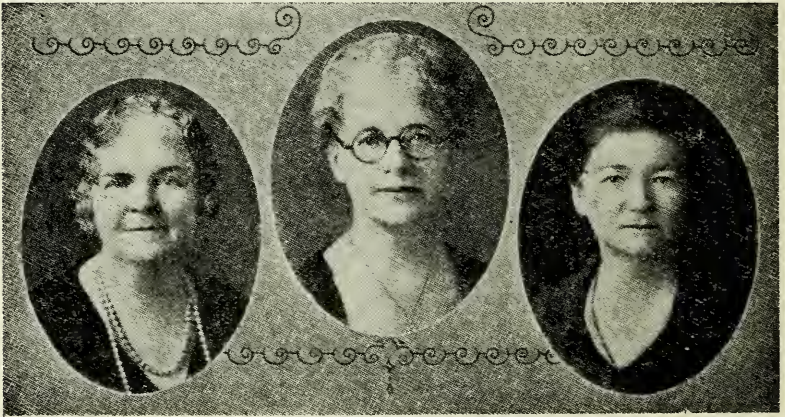
July 23rd, 1837, Elder Heber C. Kimball preached the first sermon in the land, on that glorious truths of the restored Gospel. From this time forth, Elders representing the Church of Jesus Christ of Latter-day Saints have been traveling up and down throughout the length and breadth of the British Isles. This was the first foreign mission, but it was not destined to remain so for very long; for in 1840, Elder Orson Hyde was called and appointed a mission to Palestine. After much hardship, he worked his way overland to New York, where he sailed for Liverpool on his way to Palestine.

He arrived in Palestine in 1841, at which time he dedicated the land that it might be the gathering place for the Jews, praying that the Lord would "Let the land become abundantly fruitful and possessed by its rightful heirs . . . and let Thy great kindness conquer and subdue the unbelief of the people."

THE ISLES OF THE SEA

In this year, 1840, others were called to go to foreign lands, among whom may be mentioned William Barrett, a young English lad but seventeen years old, who was called to go to Australia. He became the first missionary to that land.

Following the general conference of the Church in April, 1843, a special conference convened, at which a number of missionaries were called to different parts of the United States, Canada and also the Isles of the sea. On May 11th, 1843, the following brethren, Addison Pratt, Noah Rogers, Benjamin F. Grouard and



ISABELLE S. ROSS.
First Ass't. Sup't.

MAY ANDERSON.
General Superintendent.

EDNA H. THOMAS.
Second Ass't. Sup't.

General Superintendency of the Primary Association.

The fundamental purpose of this organization is to furnish children with character guidance, and to protect them from evil influences.

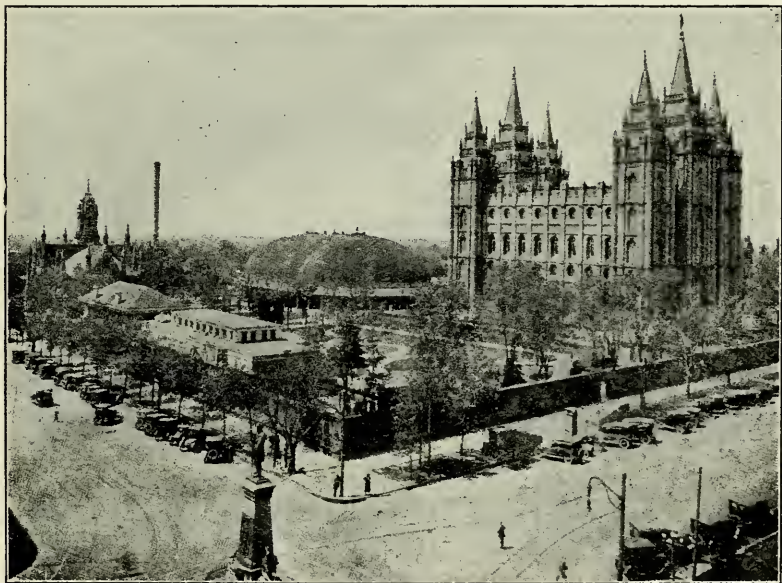
Knowlton F. Hanks, were called to go to the Pacific Isles to open up a mission, which they did by going to the Society Islands. Since that time missions have been opened in many of the other islands in the Pacific Ocean.

EUROPEAN MISSIONS

In the year 1849, many more missionaries were sent out upon foreign missions. Among those called were Apostle John Taylor, Erastus Snow and Lorenzo Snow, who, with other Elders, arrived in Liverpool in 1850. Elder John Taylor and his companions went to France. They went through many hardships in opening a mission.

Elder Erastus Snow and his companions went to Denmark, where they opened up a very successful mission. From Denmark the missionaries went into Norway and Sweden. Elder John E. Forsgren carried the Gospel to Sweden in 1851, and in the same year Elders Hans F. Peterson and Hans Peter Jensen, to Norway. It must not be supposed that these brethren did not meet opposition, for they did. They were cast into jail, in some cases very brutally treated. Others were banished from the country. Elder Lorenzo Snow and his companions fared no better, but after much trial and hardship succeeded in planting the Gospel in Germany, Italy and Switzerland.

Into India, Spain, Portugal and Holland went these ambassadors of truth, opening up missions and bringing many to rejoice because of the happiness and joy that comes from living the principles of truth. Joy comes to one from within. It is this knowledge that the Latter-day Saints have, for they "have



TEMPLE BLOCK, SALT LAKE CITY, UTAH, U. S. A.

Salt Lake City is the headquarters of the Church of Jesus Christ of Latter-day Saints, but its branches are organized over the earth wherever members are found.

obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin ye became the servants of righteousness." This is what makes them such a happy people.

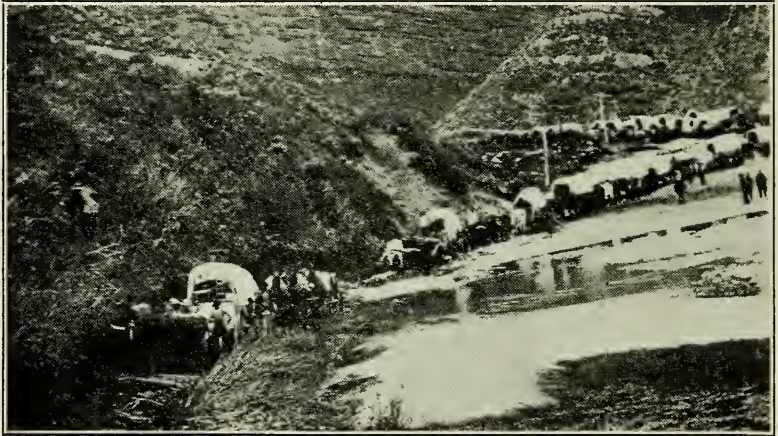
In the past one hundred years, "Mormonism" has been carried by more than 50,000 missionaries into the lands mentioned in this

article, and also to the following : Jersey Islands, Hawaiian Islands, Iceland, South America, West Indies, South Africa, China, New Zealand, Samoa, Siam, Austria, Finland, Mexico, Turkey, Belgium, Tonga and Japan. Surely "this gospel of the kingdom" is being preached in all the world as a witness to all people; that only through obedience to the commandments of God can eternal life be gained.

BRANCH TEACHING

A MEANS OF FOSTERING GOODWILL AND MUTUAL ASSISTANCE

THE welfare of every member is the concern of the Church. Therefore, those selected from time to time to hold official positions must find means of knowing the conditions surrounding the lives of the members, their needs and desires. The system of



PIONEER OX-TEAM TRAINS ON THEIR WESTWARD TREK.

A typical scene showing Latter-day Saints in their journey from Nauvoo, Illinois, to the Salt Lake Valley, near the middle of the last century, a distance of about two thousand miles, over a barren, uninhabited wilderness.

monthly visits to every member, by duly appointed teachers, has been shown to be very effective in promoting the fraternal feeling within the Church and in giving help wherever needed. The duty of such visiting, known in the missions as Branch Teaching and in the wards as Ward Teaching, is normally a function of the Aaronic Priesthood.

"One of the important duties for the local Priesthood in any branch is the assignment, under the direction of the branch presidency, of a pair of teachers to visit a certain number of families (preferably not more than eight) of the Saints each

month, to encourage them to attend the various meetings, to present any message and instructions from the mission president, district president and branch presidency, to urge them to be faithful in the observance of their duties and to learn of any changes in the family or of any conditions needing the attention of the branch presidency. The faithful performance of this work of teaching each month among all the families is one of the most effective means of promoting faith and unity and peace among all members.

“If possible, every family should be visited once a month. As this important duty is part of the duties of the Aaronic Priest-



A GROUP OF BEE-HIVE GIRLS (LEIPZIG, GERMANY).

Bee-Hive work is an activity of the Mutual Improvement Associations, chiefly for the benefit of growing girls.

hood, every person holding that Priesthood should, as far as practicable, be called to assist in visiting the Saints in their homes. . . .

“The work of branch teaching is one of the most important duties in the Church. No other labour requires greater tact, wisdom, charity, enthusiasm and inspiration to secure real success. It is important that all who hold the office of a teacher, or any higher office in the Priesthood, should have the training and the labour of an acting teacher. . . .

“The qualifications which a branch teacher should develop are: Love of fellowmen; love of the Gospel; knowledge of the Gospel; obedience to principles; persistence; tact; kindness; the importance of being clean—physically and morally. The teachers should seek the guidance of the Holy Spirit; pray together as .

companions before visiting; be prepared on special messages of mission president and branch presidency; learn the instructions of the authorities and confine the discussion to the topics under consideration. They should not speculate, nor give a dissertation on some pet subject, nor discuss other people.

“Ideals and principles are the main things to present. Make visits short and worth while. Make the visit convenient to each family; study each family and each individual; develop friendship for everyone visited; endeavour to meet each member of the family; invite brief discussion on the matters presented; leave a blessing in every home; obtain information of any changes in the family; if any dissatisfaction exists, try to remedy the same; if any trouble or distress prevails, express proper sympathy, and report to branch presidency in order that they may provide means



SUNDAY SCHOOL OUTING (CHELTENHAM).

Sunday Schools are organized in every Branch of the Church.

of relief. If family is not at home, leave card advising of visit and inviting them to meetings. Seek welfare of every family at all times. Make visits so brief and interesting that the families will appreciate a return visit. Keep careful record of visits made and report information to branch presidency. . . .

“It is very desirable to adopt suitable means to find every member residing in the district. If any non-members are willing to listen to the Gospel message, their names and addresses should be reported to the branch presidency and by them turned over to the district missionaries. . . .

“There should be monthly contact with all families and a noticeable stimulus resulting therefrom, such as,

“Increased attendance at sacramental and other meetings.

“Greater harmony and unity among members.

“Decrease of indifference, trouble or transgression.

“Increase of faith, love and kindliness.

“If these results do not follow, the causes should be carefully investigated and remedied.”—From *Aaronic Priesthood and Branch Teaching in the Missions*.

TRUTH is one of the attributes of the Almighty, and what He promises He will fulfil. . . . If those who embrace the Gospel could have confidence to abide in the truth, they would escape many trying scenes through which the wicked will have to pass.—
WILFORD WOODRUFF.

CHURCH PUBLICATIONS

ELDER A. WILLIAM LUND

PRESIDENT BRITISH MISSION

IN SECTION TWENTY-ONE of the Doctrine and Covenants, the Lord says: "Behold, there shall be a record kept among you." This message sank deeply into the hearts of the leaders of the Church, and they have diligently carried out this divine injunction. Not only have they kept a written record of all important events, but they have also published books, papers, pamphlets and tracts in every land into which the Gospel has been carried.



THE RIVER RIBBLE, NEAR PRESTON.

At or near this spot the first Latter-day Saint baptisms in England took place on July 30th, 1837.

The important publications of the Church have contributed much to the betterment and uplift of mankind.

FIRST PUBLICATIONS

The first publication was the Book of Mormon, presented to the world as early as April 6th, 1830. This book reveals the history of peoples who lived and flourished, centuries ago, upon the Western Hemisphere. Also it reveals the fulness of the Gospel and points out the way to eternal life. This book has been printed in fifteen different languages, and translated into four more. It has gone through practically one hundred

editions, and many hundred thousand copies have been distributed.

The first periodical published by the Church was called *The Evening and Morning Star*. It was printed in Independence, Missouri, commencing June, 1832. It was a monthly publication and contained much that was instructive. In its pages were published, for the first time, some of the revelations given to Joseph Smith, the Prophet, by our Lord and Saviour. Also one will find printed there some of our early hymns, which we sing at our meetings. Among these hymns were, "Earth With Her Ten Thousand Flowers," and "Redeemer of Israel." This paper was



AT THE CLOSE OF THE CENTURY.

The Presidents of the European Missions, with their wives standing back of them, assembled in Liverpool in August, 1929.

Sitting, left to right: Hyrum D. Jensen, Norwegian; Fred Tadjé, Swiss-German; Gideon H. Hulterstrom, Swedish; John P. Lillywhite, Netherlands; John A. Widtsoe, European; Joseph L. Peterson, Danish; Hyrum W. Valentine, German-Austrian; A. William Lund, British; standing, left: P. Rulon Christensen, French; right, Holger M. Larsen, Danish.

Pictures of the present presidents will be published in an early issue of the *Millennial Star*. Photographs could not be assembled in time for this issue.

published in Independence until July, 1833, when an infuriated mob pried the type and threw the printing press into the river. The printing office was then moved to Kirtland, where this paper was continued in the winter of 1833-34, until twenty-four numbers had been published. In 1834, a reprint of *The Evening and Morning Star* was made containing all the numbers, but this reprint was much smaller in size than the original issue.

At the time the printing office was destroyed in Independence, the Church was preparing *The Book of Commandments* for

publication. The printed pages were scattered by the mob and but few copies of this book were preserved. It contains the revelations from God to the Prophet Joseph up to the year 1833.

In October of 1834, the Church published at Kirtland a paper called *The Latter-day Saints' Messenger and Advocate*. This was a semi-monthly paper, and ran through three volumes.

In 1835, at Kirtland, Ohio, the first edition of the Doctrine and Covenants was published. This book has been translated into many different languages, and proves to all the world that the claims of the Latter-day Saints are founded upon a rock, and shall never be thrown down.

Our Heavenly Father delights in the song of the heart. Always has He accepted the songs of praise raised to Him by His children.



NOTTINGHAM SUNDAY SCHOOL.

A Sunday School in a British Branch. Typical of the smaller branches.

In July of 1830, the Lord appointed Emma Smith, the wife of the Prophet, to select the hymns which should be used by the Saints. This she did, and in 1835 the first Latter-day Saint hymn book was printed in Kirtland, Ohio.

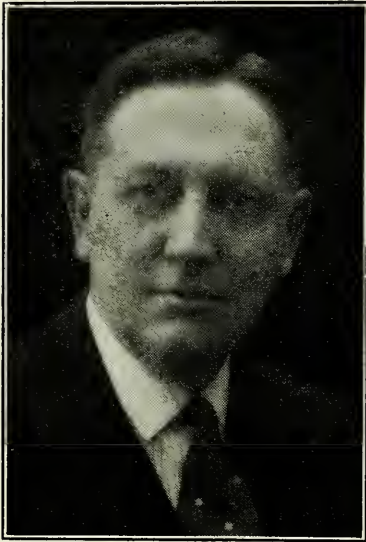
An interesting publication of 1838 is *The Elders' Journal*, which consists of but four numbers. This magazine was commenced in Kirtland, where numbers 1 and 2 were printed, and then continued in Far West, Missouri, where numbers 3 and 4 were printed.

In 1839, shortly after the Saints had bought the little town of Commerce, situated on the marshy banks of the Mississippi River, a paper known as *The Times and Seasons* was published. The publication continued until 1846, running through six volumes. In

it is contained the first attempt to publish a history of the Church. This particular article is headed "The History of Joseph Smith."

THE "MILLENNIAL STAR"

Missionaries had been sent to England in 1837 to preach the Gospel to this great nation. In 1840, these brethren, under the direction of Brigham Young, who was also in England, decided to publish a paper presenting the glorious truths of salvation to the people. In May of that year, at Manchester, the first issue of the *Millennial Star* was published. The editor wrote in his preface, "The *Millennial Star* will stand aloof from the common political and commercial news of the day. Its columns will be devoted to the spread of the fulness of the Gospel—the restoration of the ancient principles of Christianity." To-day the *Millennial Star* is in its ninety-second volume, and still stands dedicated to the publishing of the mighty truths that will bring eternal salvation.



A. WILLIAM LUND.
President, British Mission.
Assistant Church Historian.

The first issue of the *Millennial Star* had a paper back placed upon it, on which was printed that beautiful hymn written by Parley P. Pratt, entitled, "The Morning Breaks," and upon its last page will be

found that stirring hymn, also written by Parley P. Pratt, "Come, O Thou King of Kings."

In the year 1840, also in Manchester, England, was published a hymn book containing the songs so dearly loved by the Saints of the Most High.

AUXILIARY HELPS

Another very interesting feature of the publications by the Church is the fact that for each of the auxiliaries there has been published a magazine carrying instructions and lessons for these associations. Thus have been issued *The Juvenile Instructor*, 1866, for the Sunday Schools; the *Woman's Exponent*, 1872, and later the *Relief Society Bulletin* and the *Relief Society Magazine*, 1914, for the Relief Societies; the *Contributor*, 1881, and the *Improvement Era*, 1897, for the Young Men's Mutual; the *Young Woman's*

Journal, 1889, for the Young Ladies' Mutual; and *The Children's Friend*, 1912, for the Primary Associations.

On June 15th, 1850, less than three years after the Pioneers entered the Valley of the Great Salt Lake, a paper named the *Deseret News* was published, being one of the earliest publications west of the Mississippi River. This paper was commenced as a weekly, then later, on November 21st, 1867, it became a daily newspaper, and has continued as such. It is one of the most reliable papers in Utah.

Scores of other outstanding daily, weekly and monthly publications, too numerous to mention, have been instituted by the Church in various parts of the world, but space will not permit the mention of them. Many more have appeared for longer or shorter periods in mimeographed form. It has ever been the policy of the Church of Jesus Christ to publish its message of truth to the inhabitants of every land to which the restored Gospel has been carried; and these periodicals have been devoted to the spreading of the Gospel.



MRS. JOSEPHINE B. LUND.
President, British Relief Societies.

THE ORGANIZATION OF THE CHURCH

ELDER JUNIUS E. DRIGGS

JOSEPH SMITH sensed the need of religious reform and had received heavenly manifestations; he had been told he was to perform a special work in the world, and he had translated, by divine inspiration, a volume of sacred Scripture—yet as a proof of his divine appointment, he did not attempt to organize a church until he received specific commandment to do so. After receiving this commandment, Joseph Smith went faithfully about the preparations for the organization.

On Tuesday, April 6th, 1830, the day appointed, in the home of Peter Whitmer, Senior, at Fayette, New York, he met with five other men (making the six required by the law of New York to organize a religious body), as well as other baptized believers and some friends, for the purpose of effecting the organization.

Fittingly and properly this small though momentous meeting was opened by solemn prayer, and, in accordance with a previous commandment, the brethren were called upon to see if they would accept Joseph Smith and Oliver Cowdery as the first Elders in the Church, and as their teachers in the things pertaining to the Kingdom of God. They were also asked if they were willing to take part in and proceed with the organization of the Church according to the will and commandment of God. To all these propositions they agreed unanimously. Therefore, after obtaining the sanction of their brethren, Joseph Smith ordained Oliver Cowdery and then Oliver Cowdery ordained Joseph Smith an Elder in the Church. Joseph Smith and Oliver Cowdery had been previously ordained to the Melchizedek Priesthood under the hands of the Apostles Peter, James and John, and had probably reordained each other, but they were not Elders *in the Church*, for the Church did not exist as an organization at the time of their first ordination. In obedience to the same principle, those who had before been baptized were again baptized—not for the remission of their sins, for this had already been accomplished, but to fulfill the other purpose of baptism, entrance through the

narrow gate, the prescribed way, into the Church and the Kingdom of God.

After the ordinations, the Sacrament was administered, and those who had been baptized were confirmed members of the Church and received the gift of the Holy Ghost by the laying on of hands. The blessings and operations of the Holy Ghost were made manifest by the fact that some prophesied and all rejoiced exceedingly and praised God. The spirit of joy and rejoicing, the influence of the Holy Spirit which attended this first meeting were beyond expression. The beautifully simple but supremely sacred ordinances of the Gospel of Jesus Christ were there first administered in the Church of Jesus Christ, in the dispensation of the fulness of times.

The Lord sanctioned the organization, because during the meeting a revelation was received, promising blessings to



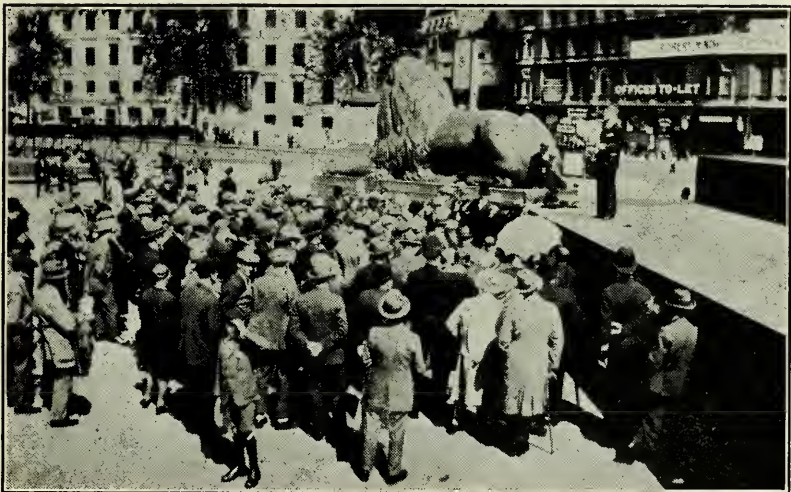
BENJAMIN R. BIRCHALL.

President, Free State District,
Ireland.

Has laboured as a Church missionary since February 22nd, 1897; has served as District President since May 4th, 1919; went to Utah in 1890 to preach Methodism, but was converted to the "Mormon" faith and was baptized in 1893; has baptized eighty-one souls into the Church, forty-one of them in Ireland. He is a successful British business man.

the faithful, directing the keeping of a record, making known the calling and title of the head of the Church, and admonishing the members to accept his words the same as if spoken by the Christ Himself. The marvelous spirit of the meeting pricked many of those in attendance in their hearts, convinced them of the divine sanction of the organization which they had witnessed, so that they expressed a desire to become members. Among these were Martin Harris and, doubtless to the great joy of the Prophet, his own father and mother.

Thus, simply but beautifully, was organized again among men, according to the commandment of God and in compliance with the laws of the land, the Church of Jesus Christ. For this very purpose the Constitution of the United States had been formed. That this should occur on the American Continent was foreordained,



STREET MEETING, TRAFALGAR SQUARE.

Street preaching on Trafalgar Square, London. Latter-day Saint Missionaries seek all legitimate opportunities to teach the restored Gospel of Jesus Christ.

though the Church is universal. God had prepared that land of free speech and religious freedom for the purpose of bringing forth His Gospel and establishing His Church.

In the organization of the Church two great principles operated: First, the voice and commandment of God; and second, the voice of common consent of the people. In the Church of Christ, "all things shall be done by common consent in the Church, by much prayer and faith." In the government of the Church there is to be a union of the Voice of God and the consent or voice of the people. God appointed a day for the organization of His Church.

He chose its leaders, but He left the acceptance or rejection of these things in the hands of the people.

All these men lived unblemished lives; their characters were of the highest. They did not achieve greatness in a worldly sense, but they filled the measure of their lives with honourable and kind deeds. They all remained true to the Gospel. Two were excommunicated from the Church for dereliction in performing their Church duties; one of these was later readmitted to membership, and the other who failed to humble himself and come back, lived an irreproachable life, and never denied his testimony of the divine origin of the Church.



“Mormon” Missionaries Laying a Wreath on Cenotaph to the Scottish-American War Heroes, at Edinburgh.

Perhaps these men did not realize the full import of the organization in which they had taken part, but whether or no, there came into existence at that time a power, an influence destined to grow and fill the whole earth. “And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.”

THE first conference of the Church was held on June 1st, 1830, with thirty members in attendance,

THE STATUS OF WOMAN

LEAH D. WIDTSOE

WOMAN'S status in the home, in society, and before the law may be considered a fair standard by which to judge the advancement of any people or nation. If that or any test is applied to the "Mormon" Church, it will be found to rank among the great institutions of all time. For nowhere on earth is woman more greatly honoured, or her independence more completely accepted

and acknowledged. This condition has come about because the "Mormon" woman, through the restored Gospel of Jesus Christ, has found her place in the scheme of earth experience and accepts with intelligent joy her privilege of working out her own salvation, and of taking her share of work in the greatest up-building force on earth to-day—the Gospel of Jesus Christ. In this rôle she begins to function as a girl, and continues to the last day of her active, useful life. There never has been a time in the earth's history when women have enjoyed such complete freedom and independence. This emancipation of the women in the so-called "Mormon" Church, rightly called the Church of Jesus Christ, antedates by decades the emancipation of women



MRS. LEAH D. WIDTSOE.
President, European Relief
Societies.

in other modern communities and churches. This is a truth which may easily be proven, for facts are the best historians.

INHERENT PRIVILEGES

The Prophet Joseph Smith taught, and his followers understand, that man is an eternal being. "Man was also in the beginning with God." This life could not be the beginning of existence, for that which is immortal as to end must also be immortal as to beginning.

From the dim far-off beginning in the preexistent state, there were inherent in all intelligences, male and female, certain privileges. Such a priceless eternal possession was free agency or will, the power to go forward or backward.

The power to progress eternally is such another privilege. The

spiritual children of our Father in Heaven in the march of eternal progress must become possessed of a mortal tabernacle; one may not pass from the life before this earth to the glories of the next existence without the experiences of mortality. Birth into the earth-life, with earth experience, is therefore a privilege for which spirits are anxiously waiting; and there are countless spiritual children of our Father in Heaven awaiting the opportunity of possible progression through an earth life.

There are other inherent privileges enjoyed by the eternal intelligences from the beginning. To His sons, God gave the right to become fathers of the earthly tabernacles of His spiritual children; and when worthy, to bear His Priesthood, to act in His name, to represent Him on earth. On His daughters was bestowed



RELIEF SOCIETY, DERBY BRANCH.

A Typical British Relief Society.

an equal privilege—the gift of motherhood, which gives woman the power to mould the plastic souls of children in their most impressionable years, and thus to shape largely the destiny of mankind.

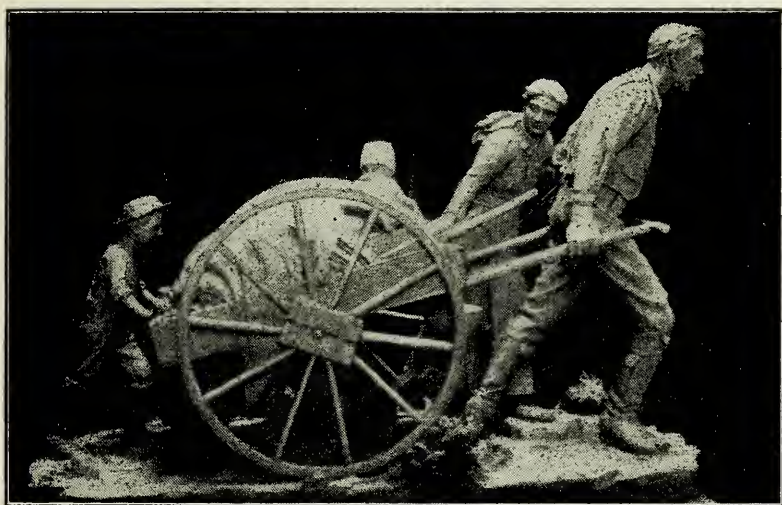
ETERNAL FAMILY RELATIONSHIPS

Sex and family relationships are eternal qualities of eternal intelligences. Family life on earth is but a type of life before and after earth existence. Parenthood did not begin with this world, else how can man be the spiritual child of His Heavenly Father? Much less, then, may that priceless relationship end

with this life. Indeed, does not the Apostle Paul say that things earthly are but typical of things heavenly?

Thus the family becomes the unit of earth and heavenly existence, and the rearing of a noble family, the source of earth's greatest, most joyous experience. Parenthood thus becomes the ideal of every member of the restored Church of Christ; for in that responsible work do they most nearly approach their Heavenly Father. Naturally, race suicide is not tolerated nor practiced by those who truly understand the glorious truths of the Gospel of Jesus Christ. Because of that understanding, marriage becomes truly a sacrament, and parenthood, an act of partnership with the Lord.

On this earth journey, which is probably typical in small



CROSSING THE WESTERN PLAINS WITH HANDCARTS.

A thrilling chapter in the Latter-day Saint search for religious liberty in the wilds of Western America.

measure of all other existences, there have been periods when men and women have ignored their privileges and prostituted their gifts. As a result, darkness and seeming retrogression have held sway at different periods of earth history.

WOMAN IN THE DARK AGES

After the Saviour's ministry on earth at the Meridian of Time, the Gospel as taught by Him gradually lost its purity and simplicity, until the children of men lived for many generations in what has been termed by historians "The Dark Ages." During this period, women were shackled as to outward expression and became little more than slaves to their husbands or lords, who actually had power to pet and love, or to beat, to torture or

destroy, to suit their pleasure or their will. A man's wife ranked as a part of his property; and woman was virtually a bond servant to her father until passed on by marriage to her husband or master. For ages she lived under conditions which were little less than complete thralldom.

THE RESTORATION

Woman's participation in the gifts of the restoration are soul-satisfying. She does not hold the Priesthood, but as a partaker of restored truth she shares with father or husband in all the blessings derived therefrom. Indeed, her privilege of motherhood is so great and so engrossing that if she magnifies her life work she has no time and less inclination to assume any priestly responsibility, even were it possible. She realizes so well the vast importance and responsibility of her glorious privi-



RELIEF SOCIETY—STOCKHOLM, SWEDEN.

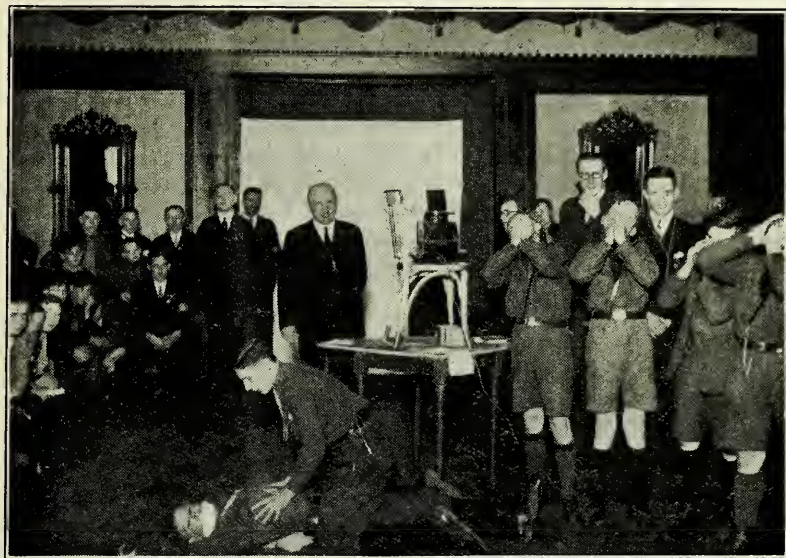
Showing one of the larger Branch Relief Societies.

lege of "mothering" the race and moulding the minds and souls of men, that she is humbly and gratefully content to live within her own sphere and magnify its possibilities.

A beautiful teamwork results from this righteous relationship of man and woman: He bears the responsibility of acting for his Heavenly Father in all the public demands of the Church, as well as being the responsible head of his own family, providing for its economic care and maintenance; she assumes the privileges of

intelligent motherhood and home-making, as well as active participation in all organizations for woman's advancement which the Church so generously provides. There is never a question of superior or inferior—it is a question of organization for the greatest possible human betterment. When this relationship is not maintained, disaster and inharmony result.

In the true Church of Christ there is no need for women's rights



LATTER-DAY SAINT BOY SCOUTS IN FIRST AID PRACTICE,
SWISS-GERMAN MISSION

The M. I. A. organizations advocate and maintain Boy Scout activities wherever possible.

as against human rights, for the sexes are complements of each other—what one lacks the other supplies, where one has weakness the other has strength—the two making the unit of life here and hereafter.

RELIGIOUS, MORAL AND CIVIC EQUALITY

Religious equality was recognized by the Prophet, who with his associated leaders in council bestowed on woman the right of self-expression from the very day of the organization of the Church, on April 6th, 1830—just one hundred years ago. From that day to this, woman has exercised her religious franchise, and her vote is as potent as is her brother's. Indeed, this revolutionary doctrine of woman's right to self-expression was bestowed on her by the Prophet, not as a gift (unsought as it was), but as her inherent right as a human being, inalienable and eternal.

The moral equality of the sexes was a yet more startling result

of the ministry of a Prophet in the restored Gospel of Jesus Christ. Boys are taught at mother's knee to guard their virtue and strength as carefully as are their sisters. Chastity of thought and deed are enjoined upon each alike, any infringement being deplored for one as for the other. A single standard of morality must always be an integral part of the true Gospel, and has been maintained by the people of this Church for one hundred years. An unprecedented family joy and peace has resulted from obedience to this fundamental law.

Civic equality would naturally be extended to women by a people who understand the Gospel in its fulness. Probably the first women in modern times to exercise the full civic franchise were the women of the "Mormon" Church. The religious franchise was exercised by them in 1830, and thereafter. In 1849, the people lived as an isolated community in a far-western territory which was being established by them on the outposts of so-called "civilization" in Western America. An election was called for civil officers, and the women voted by ballot side by side with



M. I. A. JUBILEE OUTING.

Stroud, Bristol District.

their fathers and husbands. And why not? They were home-making while their husbands were home-building, and their interests were identical—as they are and must be, always. The home is ever the unit of civilization, and its welfare as affected by the larger interests of community housekeeping concerns woman as well as man.

Of this fact the historian Bancroft (non-"Mormon") writes: "During this period men and women voted by ballot in matters relating to government. Women had already voted in religious meetings by the uplifted hand, but this is probably the first instance in the United States where woman suffrage was permitted."

Equal suffrage was granted by the territorial legislature of 1870, and was made part of the constitution when Utah received statehood. From the early settlement women have held public office, acting on state school boards, serving as jurors, as state senators, and one of the towns in Southern Utah from 1910 to 1913 had a mayor and complete city ticket composed entirely of women.

Yet women office-holders are the exception, for "Mormon" women prefer the duties of wife and mother, and feel that an intelligent vote best expresses their civic responsibility. They are content to foster a high morale of civic duty.

ORGANIZATIONS FOR WOMAN'S UPLIFT

The Priesthood bestowed on man gives him great power for growth as well as opportunity for constant development. But there is equal opportunity in the restored Gospel for woman to develop her innate powers, and to achieve her fullest possible measure of growth.

Through the Prophet's instrumentality, woman was organized for her own and others' uplift and the administration of sweet



AN M. I. A. OUTDOOR CONTEST.

Held at Scunthorpe, Hull District.

charity into the Relief Society. In the Church, opportunity is also afforded for the young womanhood to prepare for a useful maturity by being active in the Young Ladies' Mutual Improvement Association. Even the children's needs are met by the Primary Association, of which the child is a member from six to twelve years of age. Each of these women's societies is affiliated with national and international councils.

In music and literature, the "Mormon" woman has always been prominent, and has been given great freedom in giving full expression to all her gifts, in all fields of human endeavour. In the educational field she has always enjoyed every opportunity. Co-education, from first grade to university graduation, has been the practice of the Church, and women have received every encouragement to excel. As the mother of men, her need of intellectual strength has always been recognized.

"THE PROOF OF THE PUDDING"

What has been the effect of all these splendid teachings on the womanhood of the Church to-day? How are our homes affected? Do we measure up? Where do we stand? Again let us call a few facts into the witness box.

"The Mormon Church records indicate that the Latter-day Saints have a marriage rate exceeded by very few other sections in the United States, while the divorces from temple marriages are fewer in proportion to the marriages than perhaps any other large group of people in the United States."*

Comparisons with British statistics are interesting. According to the returns for the year 1927 (published in the *Daily Mail Year Book, 1930*) in England and Wales:

	England and Wales	Latter-day Saints†
Birth-rate per thousand	16.4	35.7
Death-rate ,, ,,	12.3	7.8

These comparisons are startling. When it is known that among the "Mormons" over seventy per cent. of the people own their own homes, and that extreme poverty is practically unknown, one may know that the women as home-makers and keepers of the home morale are really functioning.

WOMAN'S SPHERE

One hears much about woman's rights and woman's sphere these days, and wonders just what they mean. Woman's right is to stand shoulder to shoulder with husband or brother in the good game of life, bearing her full share of all life's burdens and responsibilities, halving his cares, sharing his joys and triumphs.

The truly happy woman is she who is filling the full measure of her creation by nobly bearing and rearing a family of healthy children, doing her part to make of them good citizens for God and country; also the one who through no fault of hers fails to reach this highest achievement of womanly happiness, puts in a full working day, who works while husband or brother works, who shares recreational hours and truly "plays the game fair." These are they who have found and who fill completely woman's sphere.

**Fruits of Mormonism*, by Harris and Butt, page 110.

†*Ibid.*, page 102.

It could not be claimed that "Mormon" women are perfect, but that they are constantly climbing on the road toward perfection is the claim and the aim of their leaders.

So long as women cling to the simple ideal of home and a joyous family life, so long as they fill the measure of their creation as home-maker, magnifying to the full the great gift of their Creator, so long is the Church and the nation safe—no longer. In this rôle may be found the "Mormon" women to-day, and we hope forever.

A PARALLEL

RUTH MAY FOX

General President Young Ladies' Mutual Improvement Associations

A MIGHTY TOWER amid the ages
 Is the year when Christ was born,
 From which men search the centuries
 For that Utopian morn
 The hope of ancient dreamers.

Eighteen-hundred-thirty lifts its head
 Sun-crowned with great rejoicing;
 God had renewed His covenant,
 Sent holy angels voicing
 His "marvelous work and wonder."

As was the Christ in lowly manger laid,
 While hate and envy gloomed His day;
 His Church, His Kingdom manifest
 Was set where opposition's sway
 Obscured its heavenly beauty.

As Christ in meekness bore the stinging lash,
 The crown of thorns, the cruel cross;
 His Church was persecuted, driven,
 Defamed, cast out as so much dross,
 Unfit to live with mortals.

As Christ the blessed triumphed o'er His foes
 And lives to love, redeem and bless;
 His Church shall rise in majesty,
 Shall lead the world in righteousness
 And build a glorious Zion.

"RISE UP, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech. Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come. Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird sackcloth upon your loins."—ISAIAH 32: 9-11.

THE BEE-HIVE GIRL

EUDORA WIDTSOE

A BEE-HIVE GIRL! What a wonderful privilege for the modern girl.

A Bee-Hive girl takes her name after the little busy bee. The bee is a very energetic insect, when he works, he works very hard. He is happy and cheerful and does his share to make the world a brighter place.

We should try our best to be more like this little insect, by living up to the standards that he does. This was suggested by some worthy Church members a few years ago, and as the result we now have the Bee-Hive organization.

Bee-Hive girls have the opportunity to find out more about life, how to make it happier, how to make the best uses of the talents



CHRISTINE MAJOH SWARM (LIVERPOOL BRANCH).

that every one has. We learn the meaning of the little trials and difficulties that we all have, the meaning of the glorious responsibility of Motherhood and Fatherhood, the joy of giving love and goodwill to our fellowmen, and much else that pertains to the best use of life.

Not only that, but the Bee-Hive girl learns where she came from and why she is here, and what is her duty to her Father in Heaven for the privilege of coming on this earth, so that she may go on to that high reward which awaits her if she is faithful. Also, she realizes where she is going and what she is going to do there, if she fulfills a worthy mission here on earth.

But as girl to girl, the Bee-Hive work gives to us the outlook on a model life, which we should all endeavour to follow ; if we do not, then it is our "hard luck," and we are the losers.

It is a wonderful thing to have an ideal, and then to do your best to live up to that ideal. That is what the Bee-Hive work does for a girl, and invariably, if she is faithful and does her duty, she will find that her life becomes enriched.

Who does not find joy in receiving something as a reward for doing a piece of work well? I am sure that the answer is settled. A Bee-Hive girl does a piece of unpleasant work, does it time and



Members and Missionaries at Opening of Czecho-Slovak Mission,
July 24th, 1929.

time again ; of course, she feels that inward joy for having accomplished something which is difficult. As a Bee-Hive girl she receives a seal to paste in a book—her handbook—which book she may show the world if she chooses, and one of which she can be proud.

She can progress and advance until, if she always does her best, she may become as perfect a woman as is possible to become. Is not that an honour to one's character, and a privilege? To me it is.

I have the pleasure to announce that these European Missions have upwards of two thousand girls who are actively engaged in this wonderful work. This certainly shows that the young womanhood of the Church here in Europe have taken firm grasp

of this helpful work which is so joyous and soul-satisfying. I say the above because the work was only organized a few years ago by our beloved Sister Talmage, who, I am sure, would feel a thousand times repaid if she could see the rapid advancement of the girls.

Would it interest you to know what some of our girls are doing? In one branch the Bee-Hive swarm has engaged a dancing teacher for one night a week, and the girls have become graceful and symmetrical dancers, and have acquired renown for their dancing.

In some branches regular dramatic organizations have been organized by the Bee-Hive girls, while in others, operatic societies have been formed, and in yet others there are regular members of the local Red-Cross. You can see by the above few facts that the work is certainly helpful to any and every girl. Bee-Hive girls who are now "Bee-Hive Mothers" tell us one and all that because of their Bee-Hive work they have been able to respond to their duty and do their work so well that they know beyond doubt that they are better women and better mothers to healthier children than they would have been otherwise. Is not that a goal worth striving for?



JOHN THOMAS MIDDLETON AND WIFE

He is a veteran member of the Church in England; born May 22nd, 1851, of Latter-day Saint parents; baptized in 1866; advanced from time to time in the Priesthood. Brother and Sister Middleton have faced fearlessly the bitter persecution of the past; have been faithful and active in the Church; have entertained over four hundred Elders in their home. From obedience to the laws of the Gospel they are clear of eye and active of body, and rejoice in the truths of the Restoration.

the losers, because opportunity has knocked on our door and we have not answered. But it is never too late to improve. Will you not try to form another swarm? At least one for the Cen-

There are a thousand and one other things that show the merits of this glorious experience of youth, which you will all discover if you will undertake the work.

It is a privilege, this opportunity to become a better woman, to understand our fellowman better, to do our part to make this world a happier and sweeter place in which to live, and one which none of us should miss. If we pass it up then we are

ennial Year in every Branch of all the European Missions. And then more swarms next year, for there is never an end to possible improvement.

HOW THE WORLD VIEWS US

ELDER JOSEPH A. CHECKETTS

MANY YEARS AGO, when "Mormonism" was first introduced into Great Britain, people became very interested in the wonderful message contained in its teachings. Many honest souls realized that it was indeed the true Gospel of Jesus Christ. Leaders of other denominations became very much concerned over the attention this new religion was claiming, and began assailing, most bitterly, "Mormonism" and its followers.



DURHAM HOUSE, 295 EDGE LANE, LIVERPOOL.
Headquarters of the European Mission.

Their first assault came against the doctrine of baptism by immersion for the remission of sins; failing to gain ground thereby, they attacked every other doctrine of "Mormonism." The integrity of the doctrinal foundation of "Mormonism" made failures of such attacks; therefore the enemies of the Church shifted their ground and leveled their fire against the character of the Latter-day Saints, by accusing them of immoral actions, such as transporting girls to Utah for lewd purposes.

This naturally affected the minds of honest, but uninformed people. For a time, the mere mention of the word "Mormon" caused solicitous parents to shudder. Of course, such absurd gossip could not long continue. The world is too well known.

The truth about the "Mormons" was bound to come out. Soon the literature about the Church became divided into the part that tried to explain the visions of Joseph Smith by any other than his own explanation and those who told the truth of what they saw in their associations with the "Mormons." There is a curious dearth of writing against "Mormon" doctrine, for it is unassailable to one who accepts the existence of God and the prophetic value of the Bible. Thousands of books and articles have been written about "Mormonism." The better educated people everywhere know that the Church has unusual power to lead men and women into clean, useful lives.

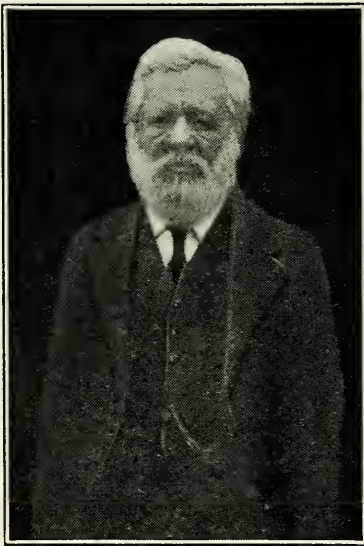
It has been the good fortune of the "Mormon" people to have thousands of visits and interviews with travelers to Western

America and other places where the Latter-day Saints live, travelers who are prominent men and women of all countries. These people who have become somewhat intimately acquainted with the "despised people," and their doctrines and customs, come away changed in their opinions, and they usually sincerely praise the "Mormon" people for social, commercial and religious success. From the thousands of such travel accounts let us quote a few.

Captain Gilbert Frankau, a well known and distinguished British novelist and political writer, was in Salt Lake about three years ago on a tour of America to gather material for articles to be published by the *Sunday Pictorial* and *Morning Post*. When he arrived in Salt Lake, he said that he had come there to study "Mormonism," which the majority of the people of England do not understand. He explained that many of his people believed weird things

about persons living in Utah. His comment which appeared in an English paper, was accompanied by the editorial introduction:

"In continuation of his tour through America, Mr. Frankau has visited that city of rumours, Salt Lake City, and found that it is the finest and best administered of all he has visited. The



SAMUEL BANTOCK

A veteran British member of the Church.

Born 1849; baptized 1858; advanced through the offices of the Priesthood; has presided over several Branches of the Church in London; is still active in Branch affairs, and full of joy in the possession of the truths of the Gospel.

graphic story of the original pilgrimage of the first 'Mormons' to their new Zion is recounted and Mr. Frankau disposes once and for all of the story that polygamy is still secretly practiced there."

Mr. Frankau said: "'This is the Place!'—Brigham Young. Look down from the Wasatch foothills, from the plain granite pillar which bears this simple inscription, and you will understand that Brigham Young, maker of the State of Utah, was more of a leader than any, barring Mussolini, whom this planet breeds to-day. . . . This city, this modern Zion, to-day is a city of peace, of law and order and of religious tolerance."

Among the prominent people of Great Britain, none is better known to the general public than the famous comedian, Harry Lander. His praises and tributes to the "Mormon" people are marked with high respect. On returning to England from one of his American tours, he remarked: "In all the cities I have visited in the United States, I have not found a more hospitable group of people than the much talked of 'Mormons.' Their city is most beautiful and if their actions are the results of the things they have been taught, their teachings are certainly not what a good many people think they are."

Mr. Nicholas Everett, F.Z.S., the distinguished author of the handsome volume, *Round the World in Strange Company*, says in the chapter headed, "Among the Mormons:—"

"Utah! Salt Lake City! 'Mormonism!' What tempests of abuse, lying, slander, libel, hatred and shudderings these three short phrases have stirred up and created in the world since a gallant little band of pioneers fought their way foot by foot to the shores of the Great Salt Lake of America under the leadership of Brigham Young, since 1847.

"It would be safe to say that not a dozen Europeans could be found, who have not visited the States, who have any real conception of what this city is, or what it is like. English people are believed to be highly educated, but their ignorance of the 'Mormon' capitol is abnormal. . . . The farther one penetrates into the heart of the town, the more impressed he becomes with its excellent conformity, cleanliness, freedom and attractiveness, which impression increases the longer one stays. . . .

"However much one may differ in opinion from the creed and beliefs of the 'Mormon' faith, they are at least sincere. They manage their own affairs with exemplary success and propriety, and their places of religious worship are free from all idolatrous symbols, pomp, show and vanity. They believe in simple, whole-hearted worship, and the main lines of the Bible, undoubtedly the best book ever written in every respect, are the backbone of their faith."

A few years ago, a series of three articles were published in the *Chicago American*, in which Mrs. Ella Wheeler Wilcox, world

famous writer, speaks in the highest terms of the people of the Church of Jesus Christ of Latter-day Saints. She says: "I am ashamed to confess that until recently I had supposed 'Mormonism' and polygamy to be synonymous terms. Few of the present generation know the remarkable and tragic history of the people in Salt Lake City. They (the 'Mormons') are essentially a peaceful and industrious people; their sufferings have been severe. Their industrial achievements in the desert of the West are marvelous. What I know is true, that the young men and young women lead a beautiful and wholesome life."

Such published tributes can be marshaled by the thousands. Slowly but surely people are realizing that the notorious "Mormons" indeed have something within their grasp that makes bad men good and good men better.

The fact that the message they have is not accepted by the multitudes is no criterion of truth. Numbers count little in the battle for truth. The majority must always be lifted out of the morass of tradition. Our Saviour said: "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

We rejoice in the Gospel gifts of the past century; and look fearlessly into the future. Truth shall prevail!

THE TEMPLES OF GOD

FROM THE WRITINGS OF DR. JAMES E. TALMAGE

AMONG the numerous sects and churches professing Christianity, the Church of Jesus Christ of Latter-day Saints stands alone in the teaching and practice of temple ministration. The devotion of this people to the sacred labour of building temples and administering therein the saving ordinances of the Gospel has attracted the attention and aroused the wonder of both philosopher and layman. It is not enough to attempt an explanation of this singular and stupendous sacrifice by ascribing it to assumed and unproved fanaticism; the earnest investigator, the careful observer, and even the cursory reader, indeed, if he be honest, admits that beneath this devotion is a deeply-seated and an abiding faith. (From *The House of the Lord*.)

Temples erected and maintained by the Latter-day Saints are reserved for the solemnizing of sacred ordinances, and are distinctively other than meeting-houses used for public worship. . . .

Marriage as regarded by the Latter-day Saints is ordained of God and designed to be an eternal relationship. The Church affirms it to be not only a temporal and legal contract, of binding effect during the mortal life of the parties, but also a solemn covenant that shall endure beyond the grave. In the complete ordinance

of marriage as administered within the Church, the man and the woman are placed under covenant of mutual fidelity and union not until death does them part, but for time and for all eternity. . . .

This holy order of matrimony, involving covenant and blessing for both time and eternity, is distinctively known in the Church as Celestial Marriage, and is administered to those only who are adjudged to be of worthy life, eligible for admission to the House of the Lord; for this sacred ordinance together with others of eternal validity may be solemnized only within the temples reared and dedicated for such exalted service.

Great and glorious as is the boon of redemption from the grave, greater and more glorious as are the conditions prescribed for the soul's salvation, the revealed Gospel of Jesus Christ provides yet more transcendent blessings in the plan for exaltation, whereby resurrected man may advance from one stage of relative perfection to another, with powers of eternal increase and never ending progression.

The laws and ordinances of the Gospel so far as required for salvation . . . may be met and the saving effects thereof secured by the living without temples. But baptism for the dead, as also the endowments incident to the Holy Priesthood with its boundless possibilities of advancement, in short, administration of the laws and ordinances of the Gospel of Christ requisite to exaltation in the eternal worlds, can be solemnized only in temples erected and dedicated for these holy purposes, for so the Lord hath declared. . . .

The requirements of the Gospel are universally applicable, to bond and free, to living and dead. In the plenitude of Divine mercy provision is made whereby the myriads who have died without a knowledge of the required conditions, or without opportunity of compliance therewith, may be ministered for by their living posterity. Thus the departed fathers, if they be repentant in the spirit world, may be made partakers of the blessings provided through the Atonement of Christ. "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (From the *Vitality of Mormonism*.)

1805—DECEMBER 23rd. The Prophet Joseph Smith, Jr., was born at Sharon, Windsor County, State of Vermont, U.S.A.

1820—Early Spring. Joseph Smith received the most glorious vision given to man; he saw the Father and the Son, and heard them speak.

1827—September 22nd—The plates of the Book of Mormon were delivered to Joseph Smith by the Angel Moroni.

THURSDAY, APRIL 3, 1930

EDITORIAL

GREETING

THE BRITISH MISSION, the oldest of the European Group, joins with the other European Missions, upon this Jubilee occasion, in extending greetings and good wishes to the peoples of these European lands, and in praying that peace and plenty may cover the nations through their obedience to the saving message delivered to the world by Jesus of Nazareth, the Son of God.

THE CENTURY PASSES

ONE HUNDRED YEARS, a moment of eternity, a prophetic generation, a convenient time-measure for short-lived man. The turn of the first century has come to the Church of Jesus Christ of Latter-day Saints.

We stand gratefully, hopefully, before this day—but also soberly. What of our stewardship? Have we fulfilled our trust well? Are we ready for the future?

We have prospered much in a century. From a handful we have grown to be a multitude. The comforts of life are ours. We have been successful. We have an enviable history. Is all that enough?

The test of time is unanswerable. We have been the stewards of eternal truth. The tree bears fruit which may be tasted and valued, and the tree is judged thereby. What verdict shall be passed upon us?

The measure of truth is not in numbers, nor in wealth, nor even in self-conquest. The test lies deeper, in the motives of the unfathomed soul. Has all been done, in glad obedience to God's command, for the glory of God? Then all is well; then our trust has been nobly discharged; then we shall enter into the greater glory.

By that test our gratitude flames to high heaven. For the people of the Lord in these days have remembered wondrously the divine obligation placed upon them.

For the glory of the Almighty, that His purposes might be accomplished, the Saints of the latter days have laboured in astounding self-forgetfulness these many years. They have left dear ones, and have accepted opprobrium and hate; they have sacrificed wealth and station; they have laid down life in defense of the Cause; they have toiled across the weary desert; they have faced ostracism in their little communities throughout the world; they

have laboured long days in holy places for the long-since dead; they have sent forth hosts of missionaries, unpaid, unused, fearless, to proclaim faith and repentance, the principles of the living Gospel, to the honest in an unwilling world, while fathers, and mothers, brothers and sisters, widows and orphans, toiled at plow and hammer, at needle and washtub, to support these ambassadors of the Lord Jesus Christ—all this, and a thousand things more, with a faith as unyielding as steel, have they wrought for the love of God and man, and for the establishment of the Kingdom of God.

The work might have been done better; all humanity is frail. But the mind searches vainly through the records of the past for an equal, continued, abnegating devotion to a Cause, on the part of a whole people.

Necessarily, progress has come to those who have yielded themselves to the cause of truth. The progress of the Latter-day Saints, physical, intellectual, economic, moral, remains a witness to the wondering stranger of the soundness of a much defamed people. But within us, gratitude only deepens, for the power given to do our work measurably well. We know that had we failed, others would have been raised up, since the purposes of God fail not.

By this same token, by placing the cause of the Lord above personal desires, we may look with joy into the future, which looks more promising than seemed possible a hundred years ago. Error is retreating before the keen edge of truth, though the alert forces of evil are ever ready to do battle with righteousness. The wall of prejudice is crumbling. The century has given improved means of spreading the simple message of the Saviour. If we enter into the work with a singleness of purpose, with forgetfulness of self, with love of the Gospel, the coming century will be infinitely greater than the past, and the promised day of the Lord will be hastened.

We must look steadily forward. One hundred years ago, the foundation of a great and marvelous work was being laid; now we are building upon that foundation. Our message is to the whole world, to every kindred, nation, tongue and people. Zion is about to spread over the earth; its sheltering tent to be under every sun. The Lord is mighty; His purposes will prevail; it is good to be in His service.

What is my duty as an individual member of the Church? I share in the blessings of the past; how can I serve the future? The answer is simple. Do all things with the thought and in such a manner that they may help advance the purposes of the Almighty. Think much of human good, little of personal advantage. Pray much, and carry faith into action. Remember always that those who have been given truth are under condemnation if they do not use it. Truth unused is dishonoured, and turns upon its possessor to destroy him.

The thought lingers. The Gospel may be taught by tongue and pen and example—and of these, the last is the mightiest. By the effect of the Gospel on human lives, the world is almost persuaded to accept the truth. If every member of the Church, from this day on, will accept his personal responsibility to live in simple obedience to the Lord's law, the irresistible power of truth will conquer the earth.

We praise the Lord this day for His great goodness; we praise Him for the promise of the future. As for us, and our house, we will serve the Lord. And we know that the words of the prophet will be fulfilled: "Israel shall be saved in the Lord with an everlasting salvation: he shall not be ashamed or confounded, world without end."

Thus we welcome the coming century.—W.

THE MOTHERS OF MEN

A STREAM OF WATER may rise no higher than its source. The need may be ever so great; but obedience to immutable law controls the course and the pressure of the stream. If either is changed, it is because of the operation of other laws or forces, which enhance or divert the original cause.

The world knows to-day that a child's entire life is conditioned and largely moulded during its first half decade of existence. During this period its mother should be its literal "Guiding Star"—as regards its physical and moral welfare. Every natural little girl's earliest and greatest desire from dawning consciousness to maturity is the craving to be a good mother to the darling dream babies which will in some happy future become realities in her arms. But desire is not sufficient; it must be moulded by daily education into actual capacity for the task assigned and expected. A neglected, unclean spring cannot give forth sweet water; it must be purified at its source, and kept clean during its entire course.

The condition of the world to-day may be laid at the door of the Mothers of men—not only those of to-day—but also of those who have passed on the inheritance of past ideals—they, who through tender years of the child's first lisping contacts with his world, have given right impressions, or because of indifference or ignorance or misfortune have permitted evil tendencies to cause the persistence of negative reactions in the child's mind and life. This statement does not minimize the need of the father's influence and guiding hand; nor does it impugn the often saintly Mother of an occasional wayward child. But it does cast into Life's huge mill the entire program of daily existence, with an attempt to sift the chaff of casual happenings from the germ of actual life and well-being.

If for the past few generations every daughter of Eve had

moulded into the fibre of her child the beauty of understanding of fellow-man, of trust in his innate goodness, of the surety of our Heavenly Father's actual guidance of His children throughout life, then selfishness and sin had been lessened and war had been impossible.

The restored Gospel of Jesus Christ has bestowed anew upon woman her birthright. First in the home, where she is to labour as an intelligent recognized partner with her husband in all its manifold expressions. Then in the community, which is but a greatly enlarged and multiplied home.

If the intelligent, emancipated womanhood of to-day would cease striving for man's work and the aping of man's opportunities, and work with an insistent demand for the education of all young people for future parenthood and the daily life they all must live, then indeed might greater progress be made.

For every great life there must be great preparation. Excellence does not come by chance. The proper training of the Mothers of men is our responsibility to-day and forever.

L. D. W.

MESSAGE FROM FIRST PRESIDENCY

THE Centennial message of the First Presidency to be read in all Branches on April 6th, 1930, will be published in the next issue of the *Millennial Star*.

RELIGION AND HEALTH

Importance of Health.

Health, the well-being which results from man's observance of the laws of nature, is fundamental to the complete functioning of all man's powers. This has been proven countless times; often by sad life experiences, and recently in the many nutrition laboratories of modern science. The wisdom of the old saying is becoming daily more evident: One must have a healthy body if one wishes a healthy mind and spirit.

Relation of Health and Religion.

Our Father in heaven is concerned with man's health because man's body is the tabernacle of a spirit which is literally the child of God. Jesus often spoke of "the temple of his body," and the Prophet Joseph Smith taught definitely that the spirit and body constitute the soul of man. Therefore is our earthly tabernacle sacred and worthy our most intelligent care; for without spiritual and mental health, happiness is impossible and earth progress greatly handicapped. Therefore, it is that the Lord has always included rules of health in His teachings. Adam was taught that "every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yield-

ing seed; to you *it shall be for meat*. . . . I have given every green herb for meat: and it was so."

Moses taught under inspiration a fine code of health touching different phases of physical welfare, from mental health to private and public sanitation, and what foods to eat. The teachings of Jesus, likewise indicate health instructions of a wide scope; and He emphasized the care of the body as a basis for His great spiritual truths.

The Word of Wisdom.

On February 27th, 1833, a revelation was given to the Prophet concerning necessary rules of health. Special disintegrating practices (not known before) are at work amongst the children of men to-day, destructive of his body, and later affecting his moral and spiritual nature. Our Heavenly Father foreknew the need and prepared the remedy for all who will heed His teachings. For over three generations the precious truths of the Word of Wisdom have been proclaimed to all the world.

What is the Word of Wisdom?

In Sections 88 and 89 of the Doctrine and Covenants is found this modern guide for man's health and vigour of body and mind. In it the evil tendencies of the age are indicated and the remedy provided. "Behold, verily, thus saith the Lord unto you, in consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation." Then follow definite and simple instructions.

Positive Rules of Health are emphasized. All "wholesome herbs" (a term used to include vegetables) and fruits of the vine and field, with meat sparingly and all grains are "ordained for the use of man." All these foods are to be taken "in the season thereof" and with the right mental attitude—"to be used with prudence and thanksgiving."

It is amazing to the modern student of nutrition that the foods spoken of in the first chapter of Genesis as well as those in the Word of Wisdom—grains, green herbs or vegetables and fruits, with meat sparingly—contain all the vitamins and mineral elements necessary to keep the body in health.

When these positive laws are observed, the abstaining from the things forbidden in the Word of Wisdom is easy, for a properly nourished body has never an unsatisfied craving. Narcotics and stimulants become unnecessary and positively distasteful—as they should be.

The Negative Rules of Health given in the Word of Wisdom are needed to-day as never before. The drinking of wine or any "strong drink" containing alcohol is strictly forbidden. "And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill." Tea and coffee or any

drink containing a drug or any substance harmful to tissues, nerves, or heart are equally prohibited to those who would keep their bodies and minds fit and clean.

Is the Reward Worth the Effort?

A thousand times yes! Those who abide this counsel obtain a vigour and "pep" undreamed of by those who disobey the word of the Lord. Life becomes a joy, and a continuous song of praise. "And all saints who remember to keep and do these sayings, . . . shall find wisdom and great treasures of knowledge, even hidden treasures; And shall run and not be weary, and shall walk and not faint. And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them."

The results of these promises are evident in the lives of those who obey them. Life's joy is increased, sickness is decreased, crime and criminal tendencies are at a minimum, increased industry and thrift are made possible, and great strides in educational progress are noticeable. The length of life amongst the "Mormon" people is many years greater than that of any other class or nation as is proven by statistics.

However, the greatest reward of keeping these laws of health and refraining from undermining practices is the mastery which man acquires over his body, and the self-control which he develops and maintains. The power of the human will to say "no" to evil, and "yes" to good is the supreme test of mortal achievement. When so exercised, one may know that mortal life is being lived in its fullness. The reward is sure.

L. D. W.

THE BOOKS OF DOCTRINE

CONTINUOUS REVELATION from God is the basis of faith in the restored Church of Christ. The standard books of doctrine contain revelations given by the Lord to man for individual guidance and Church direction. Four such books are recognized by the Latter-day Saints.

THE HOLY BIBLE

First and foremost is the Holy Bible, which is believed to be the word of God, as far as it is translated correctly. The Latter-day Saints accept without question or quibble the doctrine of the one living God, as set forth by the Old Testament, and the Sonship and redeeming mission of Jesus, the Christ, as taught in the New Testament.

THE BOOK OF MORMON

This Book, translated by Joseph Smith, by the gift and power of God, from ancient plates, is an account of the early inhabitants of the American Continents. It contains a wealth of doctrine in full harmony with Bible teachings. The Book of Mormon wit-

nesses that the Lord has spoken to other people than those addressed in the Bible.

THE BOOK OF DOCTRINE AND COVENANTS

This Book contains revelations given to the Prophet Joseph Smith for the upbuilding of the Church in these latter days. It is a book of modern revelation, and as such testifies that the Lord speaks to His children, to-day, as formerly.

THE PEARL OF GREAT PRICE

This is a collection of three writings: The Book of Moses; the Book of Abraham, and some of the writings of Joseph Smith concerning the restoration of the Gospel in these days. The Books of Moses and Abraham were revealed to or translated by the Prophet Joseph Smith. The Book adds its testimony to the truth that no one book contains all of divine knowledge.

THE BOY SCOUT

THE Church encourages Boy Scout work. In its more populous places, Boy Scout organizations are among the best in the world. Boy Scout work takes boys in hand at the age of twelve—a time at which character is yet plastic and in the process of formation—and shapes their character and prepares them for useful lives. In this work may be combined every activity to develop youth into noble manhood.

A boy of Scout age is energetic, therefore scouting is made up of things that boys enjoy doing, and provides activity that appeals to vigorous minds and bodies. It affords training in practical things, such as life-saving, first aid, wood-craft and camp-craft, and in that way teaches resourcefulness and develops initiative. A Boy Scout loves the outdoors, and appreciates Nature in its fullness. Animals, birds, flowers, trees and mountains interest him. All these various lines of endeavour help him choose a suitable vocation.

Scouting provides proper environment for young boys. Mental, physical and moral cleanliness are fundamentals of this work. The scoutmaster must be a man of good character, and through association with him, a boy receives beneficial guidance and instruction. His companions are engaged in the same work and are under the same influence. High standards are set up, and all strive to reach the top. This friendly competitive spirit develops the boys' talents to the highest degree; strength and security result. The most progressive become patrol leaders and assume serious responsibilities—thus developing leadership.

Scouting prepares the boy for good citizenship, for he is taught the fundamental principles of government, to have regard for the rights, liberties and privileges of others, to be loyal to his country

and to stand always for that which is right. He learns to serve his fellowmen and his community, and discovers that true happiness comes through such service.

Reverence for God is the outstanding principle of the Scout code. A boy is strengthened in his effort to harmonize his life with his church. The purpose of life becomes clearer. He realizes that everything good and true is part of religion. This regard for Deity is the foundation of the entire Scout program and all things lead to it.

These are briefly some of the benefits of scouting. It has been the means of developing countless thousands of young boys, who regard it as the greatest thing in their young lives. The Boy Scout groups among the Latter-day Saints in Europe are doing excellent work.

A PRIMARY IN EVERY BRANCH

ONE of the best missionary agencies in the Church is the Neighbourhood Primary. One need only glance at the many neglected children in any neighbourhood to know that they are in dire need of some uplifting influence to help them to become useful citizens. The Primary may become a great power for righteousness.

The accomplishment of one faithful sister may be cited. Beginning with her two little motherless sisters, who with their two little friends, met in the kitchen of her home, then inviting others to join in the simple lessons and songs of Zion, the group grew until the little home would not hold them all. Soon the parents of the children became interested and came out to see what their children were doing. As a result of the efforts of this one lone sister whose family were the only members of the Church in her own town, over a dozen people were baptized into the Church and now a flourishing little branch of the Church is operating there. Many investigators and friends have thus been led to inquire after this "marvelous work and wonder" which so enriches human life at every possible contact.

If there are not enough children or members in your Branch, gather them in from the neighbourhood—from the "highways and byways"—all are God's children, and all need His direct guidance.

To the heart-hungry, childless woman, married or unmarried, to the energetic home woman whose whole time is not fully occupied, is assigned the duty (with the consent of your leaders) to "gather the children into your fold" and start a Neighbourhood Primary. Your mission office will give you instructions and help, and your Heavenly Father will give you the joy and peace which are known only by those who prove their love for Him by active service.

L. D. W.

SOME FRUITS OF "MORMONISM"

(Statistics as of 1928. Education, 1922.)

Church Divisions: Stakes (major divisions) 103; Wards and Branches, 1,044.

Missionary Activities: Number of missions, 28. Branches in missions, 783. Missionaries in Stakes and missions, 3,035 (volunteer, unpaid).

Temple Work: Number of Temples in operation, 7. Persons using the Temples, 51,222 (volunteer, unpaid).

Vital Statistics: Birth rate: (per thousand) 30; Great Britain, 17.7. Death rate: (per thousand) 8; Great Britain, 13.3. Marriage rate: (per thousand) 14; Great Britain, 12.4. Divorce rate: (per thousand) one-half.

Education: Attending universities (per thousand), 8.9 (nearly twice United States average). Attending High Schools (per thousand), 60.6 (nearly three times United States average). Attending Elementary Schools (per thousand), 223.3. Literacy (about), 99.7 per cent.

Economic Conditions: Cities, towns and villages founded by the Latter-day Saints, 615. Families owning their own homes, seventy per cent. Proportion of the persons in occupational pursuits, engaged in productive occupations, seventy-seven per cent.

Leadership (per 100,000): as indicated by membership in "Who's Who," seventy-eight (about one-third more than United States average).

OFFICERS OF THE EUROPEAN MISSIONS

THE presiding officers of the European Missions at the opening of the Centennial Year are as follows:

Mission	President	President of Relief Society
European	John A. Widtsoe	Leah D. Widtsoe
Armenian	None at present	None at present
British	A. William Lund	Josephine B. Lund
Czecho-Slovak	Arthur Gaeth	None at present
Danish	Holger M. Larsen	None at present
French	Golden L. Woolf	Beth C. Woolf
German-Austrian	Edward P. Kimball	Hazel B. Kimball
Norwegian	Hyrum D. Jensen	Margaret A. Jensen
Netherlands	Frank I. Kooyman	Elizabeth J. Kooyman
South African	Don Mack Dalton	Geneve J. Dalton
Swedish	Gideon N. Hulterstrom	Signe L. Hulterstrom
Swiss-German	Fred Tadge	Eliza W. Tadge

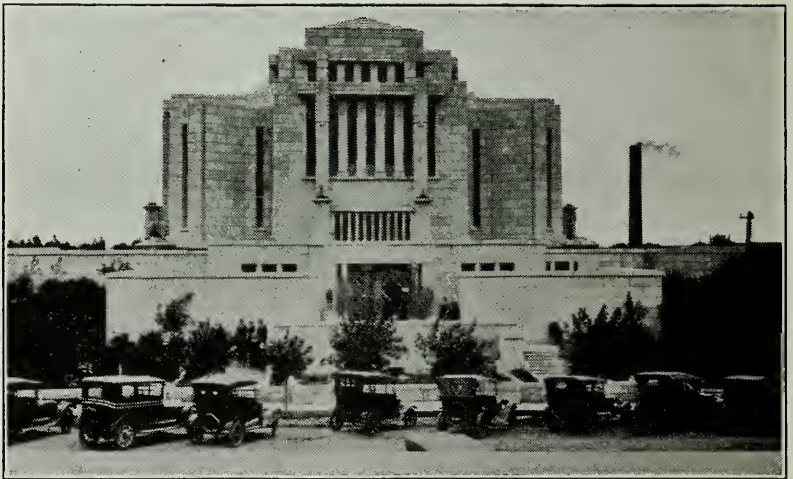
The preaching of the restored Gospel was begun under the leadership of Apostle Heber C. Kimball, in 1837. Since that time, thousands of missionaries have preached the Gospel in these land, and tens of thousands of faithful men and women have embraced the truth in Europe. The original European Mission has grown to include eleven missions—and the work is constantly increasing. Upwards of seven hundred missionaries are in the European fields, preaching the Gospel; while the members more and more look after the maintenance and activities of the branches.

BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM

EDITED, PRINTED AND PUBLISHED BY JOHN A. WIDTSOE, 295 EDGE LANE LIVERPOOL

ILLUSTRATIONS.

PAGE	PAGE
The Salt Lake Temple	General Y.L.M.I.A.
Front Cover	Presidency 249
Joseph Smith, the Prophet 210	General Primary
Heber J. Grant 211	Superintendency 250
Anthony W. Ivins 212	Temple Block (Salt Lake City) 251
Charles W. Nibley 213	Pioneer Ox-teams 252
The Sacred Grove 214	Bec-Hive Girls (German-
Brigham Young 216	Austrian) 253
The Organization Scene 217	Sunday School Outing
John Taylor 218	(Cheltenham) 254
Wilford Woodruff 219	The River Ribble 255
Lorenzo Snow 220	European Mission Presidents 256
Joseph F. Smith 221	Nottingham Sunday School 257
Susquehanna River 222	President A. Wm. Lund 258
Rudger Clawson 225	Mrs. Josephine B. Lund 259
Reed Smoot 226	Benjamin R. Birchall 260
George Albert Smith 227	Street Meeting (London) 261
George F. Richards 229	Laying Wreath on Cenotaph
Orson F. Whitney 230	(Edinburgh) 262
David O. McKay 231	Mrs. Leah D. Widtsoe 263
Joseph Fielding Smith 232	Relief Society (Derby) 264
James E. Talmage 233	Hand Cart 265
Stephen L. Richards 234	Relief Society (Stockholm) 266
Richard R. Lyman 235	Boy Scouts (Swiss-German) 267
Melvin J. Ballard 236	M.I.A. Jubilee (Stroud) 268
John A. Widtsoe 237	Hull M.I.A. Outdoor
Hyrum G. Smith 238	Contest 269
Presiding Bishopric 240	Bee-Hive Girls (Liverpool) 272
Brigham H. Roberts 241	Opening Czecho-Slovak
J. Golden Kimball 242	Mission 273
Rulon S. Wells 243	John Thomas Middleton 274
Joseph W. McMurrin 244	Durham House (Liverpool) 275
Charles H. Hart 245	Samuel Bantock 276
Levi Edgar Young 246	Canadian Temple
Rey L. Pratt 247	Back cover page
General Relief Society	
Presidency 248	



LATTER-DAY SAINTS' TEMPLE,
CARDSTON, ALBERTA, CANADA.